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# LEST WE FORGET

Character Gems Gleaned From  
South Arkansas



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OR  
Character Gems Gleaned  
From South Arkansas.

BY  
REV. J. H. RIGGIN, D. D.  
—  
REV. W. F. EVANS, COLLABORATOR.



PINE BLUFF, ARK.  
NORTON-VAIL PRINTING COMPANY.



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## WHY?

BECAUSE everything that conduces to the greatness and glory of our State was born among these saintly people; people who prayed in their homes, labored in forest and field with prayer in their hearts and songs on their lips, who toiled in the pulpit and in the schoolroom in faith and prayer, who, building more wisely than they knew, under God's blessing have established colleges, churches, cities, culture, wealth; the common wealth with all its forces, all its pomp, all its parade, all its expectation and boast. So that in our judgment it is wise to look back a little at the bush arbor, the tabernacle in the wilderness, the log cabin home on the hill, the little schoolhouse in the grove, and at the grave where many rest and where we all shall lie.

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## CHAPTER I.

### REV. A. B. WINFIELD.

ALEXANDER B. WINFIELD was born in Sussex County, Virginia, November 25, 1824. When he was in his twelfth year the family removed to West Tennessee. There he was converted when he was about fifteen years of age, under the ministry of Dr. A. Biggs. He was licensed to preach by the Quarterly Conference of Holly Springs Circuit, November, 1845. He was admitted on trial in the traveling connection by the Memphis Conference in 1847.

He was transferred to the Arkansas Conference in 1852, and stationed at Batesville, which was at that time the most important charge in the State. When the Conference was divided in 1854, he was transferred to the (Ouachita) Little Rock Conference and stationed in Little Rock. In 1855 he was stationed at Washington, in 1856 at Camden, in 1857 at El Dorado, in 1858 in Tulip Circuit. In 1859 he was made presiding elder and appointed to Monticello District, which he served four years. He was then stationed two years in Monticello. In 1865 he was appointed to Washington District, which he served four years. Then Columbus Circuit in 1869 and 1870.

One acquainted with the times and the territory would recognize the fact that these years of his prime were spent in the most important fields of the Conference. These appointments emphasize the fact that his merit and his work found high appreciation with the appointing power. These were the years of his prime.

In 1861 he was sent to Bartholomew Circuit two years, then four years in Hamburg, then on Clark Circuit three years, then two years at Malvern. In 1882 he was granted a superannuated relation, but in 1883 at his earnest solicitation he was made ef-



fective, served Clark Circuit two years, and Mineral Springs Circuit two years.

In 1887 he was placed finally on the superannuated roll, which relation he honored by a blameless life, and by continued and effective preaching for thirteen years. Through the efforts of A. Turrentine, a home was bought for him at Akolona, where he spent the evening of his life. So he fell asleep in his own home on Sunday morning, December 9, 1900, in the seventy-seventh year of his age, and the fifty-fifth of his ministry.

The writer first met Brother Winfield at Monticello in 1864. Our acquaintance ripened into a close affection, ever stronger and tenderer during the passing years. In his death there was the loss of a personal friend. He was always feeble in health and strength. When I first met him I thought he ought to be on the superannuate list. Indeed, I have heard that the Memphis Conference hesitated about admitting him into the ministry, believing him likely to soon fall a victim to pulmonary disease. His frail appearance always enlisted the sympathy of his audience; but his mind was to do full and faithful service for his Lord and the Church. His appointments were never neglected and his pastoral work was well done. Though not so eloquent, versatile, and popular as his distinguished brother, Dr. A. R. Winfield, yet he was a fine preacher and an eminently useful man. He was well acquainted with the Bible and the standard authors of Methodism. He thought much, prayed much, and to the divinely honored toil and sacrifice of himself and his co-laborers we are indebted for the flourishing Methodism of Arkansas to-day. They labored; we have entered into their labors. They laid the foundation; let us take heed how we build thereon.

During the thirteen years of his superannuated relation he frequently visited his old charges, where he was always welcomed with delight and heard with profit. He greatly enjoyed the fellowship of the brethren. Every Annual Conference was a feast to his soul. He loved to think and talk of heaven. In his feeble, weary body he longed for rest. As one by one the brethren passed on before him he felt an oppressive sense of loneliness. Increasing deaf-

ness embarrassed him in forming acquaintances with the new generation gathering about him. How unspeakably delightful to him the communion of saints and rest in the glory land. I am happy in seeking to embalm his name here. His widow still lives, a good woman, eminently worthy to be the wife of a good man. May the divine blessing rest upon her.



changing the location from Tulip to Malvern, where the business is now conducted by his son, D. C. Butler.

When the war between the States came on he enlisted in the Third Arkansas Infantry as Lieutenant. Later he was made Adjutant General with rank of Major, and served in the field till the end of the war.

In September, 1865, he married Mary E., the daughter of Judge David Coulter. They had five children, three of whom survive, Mr. D. C. Butler, Mrs. E. T. Bramlett, and Mrs. M. B. Sumpter.

He was a Christian from childhood and a devoted Methodist. He was a steward from the time he was grown until his death. He was often superintendent of the Sunday school. He was always a member of the District Conference, and always at Annual Conference, either as delegate or member of the Board of Church Extension. His face was as familiar at Conference sessions as that of any preacher. He was a member of the General Conference at Richmond in 1886, and again at St. Louis in 1890. Major Butler was one of the first members of the Board of Trustees of the Arkadelphia Methodist College. He was a member of the Board of Trustees of Galloway College from the first, and for some time president of the Board. He was also faithful and honored in Masonic circles. He died June 29, 1907.

He was truly a fine type of the Christian gentleman. True, pure, chivalrous, courteous, gentle, dignified, refined, social, faithful, kind. If there be any other element in the character of the perfect Christian gentlemen, I desire to add it to this chaplet of precious stones with which I would crown his memory.

## CHAPTER II.

### MAJOR HENRY A. BUTLER.

IN 1849 Alexander Butler, moving from Henderson County, North Carolina, settled in Tulip, Arkansas. There he served God, established a mercantile business, and built him a home. Tulip then, and for thirteen years thereafter, was a thriving town in the midst of a fertile country, the seat of good schools, male and female academies, taught by choice teachers, the residence of cultivated families—a most desirable place to live. The writer, in 1866, visited his home and greatly admired the scene in the dining-room of a very long table around which sat at supper grown-up young men and women, sons, daughters and daughters-in-law, to the number of twelve or fifteen—a most interesting sight to behold. He had thirteen children. Twelve lived to be grown; viz., Henry, Lewis, George, Charles, John, Ira, James, etc.—boys and girls galore.

George was a Methodist preacher. He was received on trial into the Ouachita Conference in 1865, was transferred to Los Angeles Conference in 1870, accompanying Rev. Wm. Moores, whose daughter he had married, to this distant mission field. He located in 1881, and died near Downey, California, November 6, 1891. Several others of the children moved to California, where they have all done well.

Henry A. Butler, son of Alex. Butler, was born in Henderson County, North Carolina, September 18, 1836. He was but a lad when the family moved to Tulip. He was schooled in the excellent academy of that town, but being the oldest boy his father took him into his store, to the detriment of his education, and taught him business. Afterwards he became his father's partner, later succeeded his father in the business to which he devoted his life,



the year was placed in charge of Lewisville Circuit. In 1874 he was appointed to Hampton, in 1875 to Amity, in 1876 to Carlisle, in 1877 to Collegeville, in 1878 to White River, in 1879 to Arkansas River, in 1880 to Richmond, in 1881 to Richmond and Rocky Comfort, and in 1882-3 to Austin.

There is no purpose to give a full list of his appointments. This list shows how they used to swing a young preacher around in the good old days. By that time he had seen most of the territory in the Little Rock Conference, had formed a wide acquaintance, gained a large circle of friends, and learned to endure hardness as a good soldier of Jesus Christ. Now he was married, the changes were less frequent, and he filled some of the best stations of the Conference.

He was happily married to Miss Belle Scott, of Benton, November 6, 1861. She became the mother of three boys. When the time arrived for their education, Brother Rhodes found it necessary to locate his family where they could be at home and attend school. They were boys worth educating. By every token he did well to make the needful sacrifice to do this. It was a great sacrifice, but the result has been a grand success.

His father's property went to the winds as a result of the war. His ministry has been an expense rather than an income. His health was always delicate and uncertain. To locate his family would certainly militate against his support, and prevent his receiving paying appointments. But he could not send his children away from home and pay board while they were being educated, so he settled in Arkadelphia. Henderson College was located there. He was made one of the Board of Trustees in 1885. He interested himself largely in the college, and moved his family to Arkadelphia in 1901, placing his three boys in the college. His boys were graduated from there, one by one, and then each took the Master's degree at Vanderbilt. All of them are preachers now. Moffett and James belong to the Little Rock Conference, and Robert is teaching in the University of Mississippi, at Oxford. The pulpit and the pastorate is the goal for each. Each will win distinction in the ministry by and by. Whatever success or honor

## CHAPTER III.

### REV. J. C. RHODES.

JAMES CLINTON RHODES was born in Robinson County, North Carolina, March 3, 1849. His father, Dr. R. C. Rhodes, came with his family to Arkansas in 1850 and settled in the southeast part of Saline County. He was a well-to-do planter with more than a hundred slaves.

Schools were scarce in that section of the State, and the war came on when James was twelve, so that the privilege of schooling was denied the boy. However, his mother taught him the rudiments of knowledge, and being a sickly lad, unfit for field work or field sports the greater part of the time, and having a natural fondness for reading and a curiosity to know, he acquired a passably good education. When able to plow he carried his books to the field with him, and at night used a pine knot light, utilizing his time in furnishing his mind.

James was religious from his youth. One of the first things he remembers was when his parents had him baptized in their home. He remembers that Dr. A. R. Winfield baptized him, and at the same time a number of Negro children, all seated together on a long bench in the hall, and that Dr. A. Hunter was present, laid his hands upon him and gave him his blessing. All this means that the parents were religious, that their home was a resort for Methodist itinerants, and that they cared for the religious instruction not only of their children, but also of their slaves. The strong Negro Churches of America, with their millions of members, derived their origin from families like this.

James was converted when ten years old and received into the Methodist Church. He was licensed to preach in 1871, and in 1873 was admitted on trial by the Little Rock Conference. He was sent as junior preacher to the El Dorado Circuit, but during



they win, let us hope they will give their father and mother credit for all.

Brother Rhodes was superannuated in 1903. He lived under the shadow of the college which he has nursed and loved, and in the lives of his cultured sons. Sister Rhodes shares the credit and shares the joy.

## CHAPTER IV.

### J. A. SIMPSON.

J. A. SIMPSON, son of William and Mary Simpson, was born in Conecuh County, Alabama, November 26, 1826. His father and mother were Methodists. His father's father and mother were Methodists. His children are Methodists and his children's children are Methodists. This has been a Methodist family for more than a century. They have gloried in their Church, and the Church glories in them. They have held fast to the faith and been loyal to the traditions of the fathers, carried about by no wind of doctrine, and have set to their seal that God is true.

Brother Simpson himself was received into the Church in 1838, being in his twelfth year. In this good year of 1910 he fills up his seventy-two years of Church membership, walking in the Commandments and ordinances of the Lord, blameless.

We are unable to say just when he settled in Arkansas, but he was a resident of Ashley County before the war. He was a soldier in the Confederate army, and is remembered proudly by the few survivors of his regiment—a patriot in war and in peace.

He was appointed Sunday school superintendent in 1867. Forty-three years has he thus served his Church, several years at Fountain Hill, later more than a score of years at Hamburg. He has been actively useful in many other ways in the Church, officially and otherwise, giving freely of his money and his time, but chiefly as a good man, faithful and true in every relation of life. His days of sprightly activity are over now, but he moves among the people a patriarch revered and loved by everybody, and always referred to as the highest type of a good man. To be as good a Christian as "Uncle Jack" is the highest ideal of the young men of his community.



His son, Dr. J. W. Simpson, a physician with a large practise and a large family, is walking in the footsteps of his father, and his daughter, Mrs. J. R. Spivey, is a matron of many virtues, and their children give every promise of reflecting credit upon their ancestry.

The divine blessing rests like a halo upon his hoary hairs, and brightens with hope the life of all his offspring.

## CHAPTER V.

### REV. E. N. WATSON.

EZEKIEL N. WATSON, son of Samuel Watson, a Methodist exhorter who was fondly called "Bishop" by his neighbors through reverence and affection, was born in Saline County, Arkansas, November 15, 1839. Born in a religious home, he was converted in infancy, received into the Church when a child, and licensed to preach when a boy of nineteen. He was admitted on trial in the Ouachita Conference, November 5, 1859, not quite twenty years of age, and appointed to Bayou Meto Circuit, in 1860 to Mill Creek, in 1861 to Caddo Mission, in 1862-3 to Rockport. In 1864 he was stationed at Arkadelphia, 1865-6 at Benton, 1867 at Washington.

Of course he never had much schooling. These eight years which we think now ought to be spent in college and university, he had spent in Brush College. By diligent application under most serious disadvantages he graduated, wonderfully well-equipped for service.

It is not purposed to give a list of his appointments. Suffice it to say that later he traveled the Monticello District, the Camden District, and the Little Rock District as presiding elder, and served also the leading stations of the Conference. He was also a member of the General Conference in 1883.

While traveling the Little Rock District in 1889 he had a severe and protracted spell of typhoid fever. When he began to recover he became anxious about his quarterly meetings, and regarding the remonstrance of his physician, ventured abroad to his work, soon relapsed and fell into worse condition than ever. His health was utterly wrecked, never to be restored, and in 1890 the Conference granted him a superannuated relation, to the grief of all his brethren. For a time hope of his restoration was enter-



tained, but in vain. He now lives on a little farm in the county of his birth, rejoicing in the prosperity of the Church, revered by his neighbors, but always distressed that he can go forth no more to battle. But yet his ministry was as shining and as long as that of most preachers. Thirty-one years is more than the average period of itinerant work. Of all the preachers who received appointments in the Ouachita Conference in 1859, only five survive. One only, C. O. Steele, is effective; four, E. N. Watson, W. J. Davis, W. J. Scott, H. R. Withers, are superannuated. There were sixty-two preachers who received appointments, and he is one of six who survive. What a number have come and gone in that brief period! The longest life of man on earth is short. Thank God, there is immortality to be inherited!

His son, W. C. Watson, is continuing the ministry of his father. He was admitted on trial in 1892, is a successful preacher and pastor, filling the best stations in the Conference—the boast and joy of his aged father.

Brother Watson was rather fond of polemics, and used to delight in vanquishing debatable champions from among the immersionists, and was much sought after for that work, even in adjoining States, in those bellicose days. A few years ago he arranged from some of his arguments and published in pamphlet form a little book worth a careful reading.

## CHAPTER VI.

### HON. GEORGE THORNBURGH.

In the first decade of the nineteenth century a man of Scotch-English ancestry, John Thornburgh by name, lived at Harper's Ferry, Virginia. Here August 11, 1809, was born his son, Eli, who grew up to manhood, characterized by sterling integrity joined with sweetness of spirit, a Universalist in religious faith, who took to wife Elizabeth Thomas, daughter of a German who had settled in Ohio. She was a member of the Baptist Church, and was a faithful wife and mother, diligent in the religious training of her children. These were the parents of the subject of this sketch.

George Thornburgh was born at Havana, Illinois, January 25, 1847. The family came to Arkansas in 1855 and settled in Smithville, Lawrence County. George grew up in that town and always felt like a native of the State. The war came on when he was fourteen years of age, breaking up the schools and depriving the lad of the opportunity for much education, but by the diligent study of books and men he acquired such practical knowledge as gave him success in life. By the time the war closed he was sufficiently advanced to be employed as assistant in the academy of his own town, and in 1866 he taught a school of his own in a fine country neighborhood between Smithville and Powhatan.

In 1867 he began the study of law with Col. M. D. Baber, and in 1869 attended the law school at Lebanon, Tennessee. He was admitted to the bar in September by Judge Baxter—afterwards Governor—and although but twenty-one years of age, was elected clerk of the County Court of Lawrence, holding the office for two years. In 1870 he went into the mercantile business with his father in Smithville. In June, 1873, he moved to Powhatan,



and engaged in the practice of law in partnership with his former preceptor, Colonel Baber. The firm did extensive practice for fourteen years.

He then became editor of the *Telephone*, at Walnut Ridge, but in November, 1889, he moved to Little Rock and assumed the business management of the *Arkansas Methodist*, the official organ of the Methodist Episcopal Church, South, for the three Conferences of Arkansas. Dr. Z. T. Bennett was editor for several years. He was succeeded by Dr. J. E. Godbey. Colonel Thornburgh continued for fourteen years as business manager. Then he and Dr. Godbey sold the plant to Anderson and Miller. He then conducted an insurance business two years, since which time he has devoted himself mainly to editing the *Masonic Trowel*, a Masonic paper which he established in 1867, and to the publication of a Masonic monitor, which he undertook at the request of the Grand Lodge of Arkansas. It was adopted by the Grand Lodge as the only authorized monitor, is a very popular work, and has passed into the tenth edition. He has recently published a similar monitor for the Masons of Louisiana.

As a Free Mason Colonel Thornburgh has been greatly honored. He was twice Grand Master of the Grand Lodge, Grand High Priest of the Grand Chapter, Grand Master of the Grand Council, Grand Commander of the Knights Templars, and Grand Patron of the Order of the Eastern Star. For many years he has been chairman of all these bodies, and is recognized as authority on Masonic law and usage.

He has been a temperance worker since his majority. He assisted in organizing the Inter-Church Federation, which is now the Anti-Saloon League, was elected its first president, and has been annually re-elected. He edited the *Search Light*, the prohibition paper, through the warm campaign of 1908, and hopes to live to see State-wide prohibition in Arkansas.

He was in politics a few years. Four times he was elected to the Legislature, was Speaker of the House in 1881, and no appeal from his ruling was ever made. He has, by his friends, been often urged to run for Governor, but always declined. He was ap-



HON. GEORGE THORNBURGH.



pointed a Colonel in the Brooks-Baxter War, and again by Governor Garland, Colonel of militia.

He was converted at Shady Grove in 1863, and shortly after received into the Methodist Episcopal Church, South, at Smithville. He has been steward and Sunday school superintendent nearly all the time since he was nineteen years of age. He was superintendent at Smithville, Powhatan, Walnut Ridge, First Church at Little Rock, and Winfield Memorial, and has completed his fortieth year in this important work. He helped to organize the Lawrence County Sunday School Association in 1885, was its first president, and twice re-elected. He was twice president of the Pulaski County Sunday School Association, assisted in organizing the State Sunday School Conference of the Methodist Episcopal Church, South, and was its first president. He is chairman of the Sunday School Board of the Little Rock Conference, and is a member of the Executive Committee of the International Sunday School Association. He is the author of the Sunday School Catechism on Church Government, and class books, and a Sunday school record, which are widely used.

He was Secretary of the Batesville District Conference fifteen years, and of the White River Annual Conference ten years. He was thrice a lay delegate to the General Conference from the White River and once from the Little Rock Conference; and he is author of the stub form of reports of preachers to the Annual Conference.

He is president of the Arkansas Methodist Orphanage Board, and is now giving his time and labor without charge to raising thirty thousand dollars to build a home for the orphans under their care.

He has, perhaps, delivered more addresses on Sunday School and Masonic subjects than any other man in the State. Many of these are in print. Two notably beautiful and polished addresses were published in the Journal of the Grand Lodge, one delivered at the laying of the corner stone of the Masonic Temple in Little Rock, and one at the dedication of the monument to Chief Justice E. H. English.

He has been twice married, first, September 30, 1868, to Miss Margaret Self, daughter of Dr. J. M. Self, a Methodist preacher. Six children were born of her. Only two survive—Mrs. J. M. Workman and Mrs. R. P. Ramsey. She was a woman noted for intelligence and for piety. He married a second time in 1903, Mrs. L. B. Green, also the daughter of a Methodist preacher, Rev. W. P. Gibson, of the St. Louis Conference. He was greatly blessed in again marrying a religious, helpful, and congenial wife. He is evidently partial to Methodist preachers, for twice he married a Methodist preacher's daughter. His eldest daughter married a Methodist preacher, Rev. J. M. Workman, of the Little Rock Conference. His younger daughter married the son of a Methodist preacher, and another lamented daughter was when she died engaged to marry a son of Dr. J. E. Godbey, who did not long survive her.

Brother Thornburgh's character may be easily gathered from this sketch of his life. He is a man of solid, inobtrusive piety, holy, and blameless in life and conversation, faithful to duty in every line, diligent in business, shirking no task, slighting no work, avoiding no responsibility, wise and masterful, sympathetic, warm-hearted and tender. Strong men lean on him, women trust him, and little children climb into his lap and embrace and kiss him.



the traveling connection, and appointed to a missionary school, No. 5, at Bayou Baynard. Thus began a ministry of sixty-six years. He was never located nor transferred, but plowed his furrow in Arkansas to the end. He was sent in 1837 to Litchfield, in the Batesville District. In 1838 his work was Benton Circuit, which covered all the country from Little Rock to Arkadelphia. The next year his work was Washington Circuit, which included Fayetteville and the adjacent country. In 1840 he was sent to Mound Prairie Circuit. This included Washington and most of Hempstead County and adjacent territory. These were annual moves of many hundreds of miles, across unbridged streams and through almost trackless forests. The young preacher remained but one year in a place, but left tracks which seventy years have not effaced. In 1841 he was stationed in Little Rock. In 1842 the Washington District was formed, and the young man, in the twenty-ninth year of his age and seventh of his ministry, was made the presiding elder of the new district. In 1843 he was returned to the district and elected to the General Conference, to be held in New York in May. So he was a member of the famous General Conference which adopted the plan of separation, authorizing the organization of the Methodist Episcopal Church, South. The next two years, 1844-5, he was stationed in Little Rock. Not all his appointments will be given here. Suffice it to say that he continued effective in the ministry in Arkansas until 1889, when in his seventy-sixth year he was given a superannuated relation, which he honored until he fell asleep in Jesus, June 3, 1902, aged eighty-eight years, five months and six days.

He was presiding elder twenty years. He was a member of eleven or twelve General Conferences. He was a member of the Ecumenical Conference in 1891, and again appointed in 1901, but on account of his age and infirmity he declined. He was five times chosen to preside over his Annual Conference in the absence of the bishop. He received the degree of D. D. from some obscure college about 1870. It matters not about the short-lived institution. He honored the degree; it added no honor to him.

## CHAPTER VII.

### DR. ANDREW HUNTER.

ANDREW HUNTER was born in Ballinmony, County Antrim, Ireland, December 26, 1813. In his childhood the family came to America and settled in Pennsylvania. His mother had been awakened in Ireland under the preaching of Rev. Gideon Ousley, a Wesleyan preacher, and became a member of the Presbyterian Church. When Andrew was about eight years old his father died after a lingering illness. During this illness a Methodist preacher frequently visited the home of these strangers, prayed with the family and presented the gospel to the afflicted man, whose heart the Lord opened so that he received the word and died happy. This resulted in the union of the whole family with the Methodist Episcopal Church.

Andrew was converted January 31, 1833. In the fall of 1835, having gone West, he was teaching a school in Manchester, Mo. While so occupied, his mind being much exercised about a call to preach the gospel, he saw in a Church paper a letter from Rev. Peter McGowan, Superintendent of the South Indian Missionary District, calling urgently for teachers for Indian schools. He had been earnestly praying for divine guidance into his life-work, and feeling sure he could do good in teaching, whether he could preach or not, he made his way across the sparsely settled country to Fort Gibson, three hundred miles away. He found McGowan, January 1, 1836, and was assigned to a school at Hitchietown, near the present site of Muscogee. Here he preached his first sermon on the conversion of Cornelius. The Quarterly Conference met soon, Peter McGowan presiding, and Andrew Hunter was given license to preach.

In November, 1836, the Arkansas Annual Conference was organized at Batesville. Andrew Hunter was admitted on trial in



He took rank as a preacher in his Conference from the very first, and soon came to be regarded as the foremost pulpit man in the State. Yet his compeers were great men—the eloquent Winfield, the incisive and masterly Ratcliff, with Cobb, Moores, Truslow, and others, who would have been men of mark anywhere—yet he excelled them all. His personal appearance attracted respect; his mellow, vibrant voice won attention. His hearers soon understood that there was nothing rash or inconsiderate in his words, nothing light or trifling, nothing for show or display, nothing merely to win admiration for the speaker, that the message and not himself was his one concern, and that he was intensely in earnest.

Then there was a remarkable weight of character about the man. His personal dignity, his unselfish and blameless life, his wisdom, won the especial regard of all men. He did not obtrude his opinions, but his counsel was always sought, and when he had spoken it was the end of controversy.

During the war, when Little Rock and a greater part of the State had been occupied by Federal troops, President Lincoln inaugurated a new State government and appointed Isaac Murphy governor. When the war ended, this government was recognized by all parties. All the people desired peace. In 1865 a Legislature was elected and the best men were sought to represent the people. Andrew Hunter was elected to the senate from Saline and Dallas Counties. When the Legislature met he was chosen president of the Senate. During the session he was elected to the United States Senate. But Congress decided to again reconstruct the State in the interest of robbers. In 1868 the new State government was inaugurated. A new Legislature convened—one not chosen by the people—new Senators were elected and Hunter ignored. He had not sought office or the honor. The hearts of the people safely trusted in him, and he was abundantly satisfied with the honor and the work of the ministry. In 1872 a gubernatorial election was coming on. The Republicans nominated Elisha Baxter, a bolting Republican convention nominated Joe Brooks, and the Democratic convention indorsed Brooks; but the disappointed

people, weary and heartsick, determined to elect Andrew Hunter governor. The Democratic Central Committee sent a man to find him and gain his consent. After a long and weary journey he found him holding a Quarterly Meeting in Desha County and begged him to accept the nomination. He asked time for him to consider, and at the time designated for his reply the committee found him in a stand at a camp-meeting preaching to an entranced multitude. When the service was over he had his answer ready, and assured them that, much as he loved the people, he could not abandon his work to be governor of Arkansas. But the people of the whole State honored him. He was chaplain of one or the other Houses in the Legislature repeatedly. After his superannuation he could do this without neglecting any pastoral charge, and up to the year of his death he was chaplain.

A few months before his death he wrote: "Standing as I now do, at the end of my earthly journey, looking back on the past, I can say that the religion I have preached is all in all to me, and I expect to get to heaven when I die, not because I have been a preacher, but because Jesus Christ died on the cross for a sinner like me. I crave no monument for my grave. I trust I shall live the remainder of my life without a blot or stain on the reputation I have made, my monument being in the hearts of those I have tried to serve."



not return to the mission field. So Miss Annie remained at home with her sister, prosecuting her education in American schools. About this time (1845) was organized in Boston the Woman's Foreign Missionary Society. They advertised for teachers for schools in the Indian Territory. She applied for an appointment, and after some delay it was decided that she should go out to assist Miss Sawyer, who was conducting a seminary at Fayetteville, Ark., for Indian girls. Many wealthy Indians desired their daughters educated outside the Indian community in a boarding school. Fayetteville had been wisely selected as the place. Miss Sawyer needed a teacher for music and art, and the higher branches. So in company with other missionaries to the Indians she set sail for New Orleans on her way to Arkansas. After a tedious and stormy voyage they reached New Orleans. Then she proceeded by steamboat up the Mississippi and Arkansas to Van Buren, and thence by stage over the mountains to Fayetteville, which she reached in February, 1847. She entered at once on the arduous duties of the school, and continued in that work three or four years, first with Miss Sawyer, and then in a school of her own three miles north of Fayetteville. Here she was married to Rev. Lewis A. Marshall, I suppose in 1849.

Lewis A. Marshall began his ministry in the Holston Conference, transferred to Texas, located, and was readmitted by the Arkansas Conference. He was on the Fayetteville Circuit when married, and fondly hoped they would not be moved; but in 1851 he was appointed to Pine Bluff Circuit, about four hundred miles away. The school was abandoned, all the ties formed in these years of work were surrendered, and she accompanied her itinerant husband. On the Pine Bluff Circuit they lived in perhaps the first Methodist parsonage built in Arkansas. Two years was the time limit then, and in 1853 they moved to the Monticello Circuit; then to Warren, to White Sulphur Springs, to Camden, and so on and on until the death of Brother Marshall, in 1862.

The war was raging. Its disasters and sorrows abounded. Everybody was distressed, the prospects for a preacher's widow

## CHAPTER VIII.

### MRS. ANNIE J. MARSHALL.

ANNIE J. JAMES was born in the city of London, February 16, 1813. She was born and reared in a Christian home. The family belonged to the Established Church, were very pious, and very faithful in the religious training of their children.

When she was seventeen years of age she became very much concerned about personal salvation, sought God diligently, and entered into that experience of joyous peace through faith in the Lord Jesus Christ which has sustained her through her long and troubled life. Soon thereafter she became very much exercised as to the best way to serve God by useful service to men. About this time her sister's husband was sent to Canada by the London Missionary Society. Miss Annie wanted to be sent with him, but her mother wisely objected. So she remained at home, longing for an open door to the foreign field. In the meanwhile she exercised herself unto godliness and made diligent preparation for usefulness at home or abroad. She read religious books, taught in the Sabbath school, attended every meeting appointed for public service. On Sunday she attended prayer-meeting at six-thirty, Sunday school at nine, preaching at ten-thirty, Sunday school again at two P. M.; then visited about twenty families among the London poor, such as could not be induced to attend church; then evening service at six-thirty to eight, after which was a female prayer-meeting. She also attended college, acquiring a fine education, with music, art, French, German, and so forth.

After a few years her missionary brother-in-law, Rev. Mr. Dyer, visited England and prevailed with Mrs. James to allow Annie to go with him on his return to Canada. They crossed the Atlantic in a sailboat, but when they arrived in New York, Mr. Dyer accepted a call to pastoral work in the State, and did



in extreme destitution were pitiful, and she had experiences rough enough. But she began to teach, found her services in demand, and the best homes in Southwestern Arkansas and Northwest Louisiana were open to her, that she might teach the children. She succeeded, bought her a home in Camden, where she is waiting in age and infirmity for the summons of her Master.

In 1872 she made a visit to her old home in London, greatly enjoying reunions with her relatives and the friends of her youth, and also visiting the historic sites of the city with much keener enjoyment than in her youthful days.

After her return, in 1873, she wrote some account of her voyage for a missionary journal. This she afterward expanded into an autobiography, which she published in 1897.

When the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, was organized she was greatly interested in its work, and was an active and useful laborer among them until the infirmities of age compelled her to desist. On her ninetieth birthday she called for me to witness her will. Then her mind was clear and her penmanship beautiful. Now, almost blind, deaf, and helpless, a physical and mental wreck, she waits impatiently for the summons to her heavenly home.

(Since the above was written the aged saint has passed to her heavenly home. She died in Camden, September 16, 1910.)

## CHAPTER IX.

### REV. HORACE JEWELL.

HORACE JEWELL was born in Nelson County, Ky., December 3, 1832. He was converted at Pond Camp Ground in September, 1853, licensed to preach in 1855, and admitted on

trial in the traveling connection by the Memphis Conference in November, 1855. His first appointment was to Hickman Circuit. Having given his heart to God and his life to the Church, feeling called to the work of the ministry, from that good day on, these fifty-five years he has never sought to be anything else but a faithful laborer in this vineyard of the Lord.



In 1856 he was sent to Houston Circuit, in Mississippi; in 1857 to Carrollville, and in 1858 he was

stationed in Pontotoc. In 1859 he was transferred to the Ouachita Conference and appointed to Monticello Station, and in 1860-1861 to Camden Station. During the latter year he was appointed chaplain in the Confederate Army and served most efficiently until the end of the war, much respected and beloved by officers and soldiers.

This much of his appointments before the close of the war.



Since then he has filled the most honorable and the most difficult charges in the State, among them Pine Bluff, four years; First Church, Little Rock, four years; Searcy, four years; Pine Bluff District, Arkadelphia District, and Camden District as presiding elder, and his name is a household word all abroad.

He was a member of the General Conference in 1882, and of the Ecumenical Conference in 1891. He has been chaplain in the Legislature—sometimes of the Senate, sometimes of the House—for several sessions, chiefly since he was superannuated. He is the author of a "History of Methodism in Arkansas," written by request of the Church; of a tract on the Sabbath, and has been a facile writer in periodicals for many years.

In 1904 he was given a superannuated relation, after forty-nine years of uninterrupted effective service. Drs. Hunter and McKinnon excepted, he is the only member of the Little Rock Conference to reach so long and effective a ministry.

While stationed at Camden he married a Miss Powell. She died while he was stationed in Pine Bluff, leaving two daughters. He subsequently married Mrs. Duncan, a widow with one daughter. These three girls, growing up in that Christian home, were trained in intellect, in character, and in spirit, in atmosphere and religious home life, to become most charming matrons in Christian homes of their own, fruitful mothers of children beautifully trained, until this company of Brother Jewell's grandchildren, unsurpassed in beauty, culture, intelligence, and every amiable and noble trait of character, could hardly be excelled by the descendants of any other patriarch in the land. If he is not proud of them, he is thankful for them. The faithfulness of God in blessing the offspring of them that fear Him is gloriously illustrated here. Blessed are they that put their trust in Him.

Brother Jewell with his queenly wife and her younger children resides in Hope. He preaches and prays, reads and waits, loved and honored of God and man.

## CHAPTER X.

### PROF. W. A. GARNER.

W. A. GARNER was born February 20, 1833, in Darlington, S. C., son of a wealthy planter, whose possessions vanished in the desolation of after-years. He was educated in Trinity College, N. C., discontinuing at the close of the Junior year.

He made teaching his life-work. When twenty-two years of age he began teaching in Clarendon, S. C., where he taught four years. He then taught in Dancyville, Tenn., one year. Having married Miss Mary A. McCollum, he and his accomplished wife together established the Hickory Plains Male and Female Academy at Hickory Plains, Ark., in 1860, which continued for eight years. Mrs. Garner, however, conducted the school during the war. Prof. Garner himself, with forty-five boys of his school, went to the bloody fields. He says with much sadness, "Only five returned." He himself escaped with his life and rejoined his noble wife in the work of the academy. In 1869 he removed the academy to a more eligible point at Austin, continuing the work with many of the same pupils. But in 1872 he was induced to open a high school at



MISS VIRGINIA GARNER.

3



Piney Grove, in Washington County. The health of his family was not good there, and after three years he came to Toledo, in Cleveland County. After some years the establishing of the county site at Rison seemed likely to depopulate Toledo, and he established himself at Rock Springs, in Drew County. Here was a fine school for several years. Following the opening of the Cotton Belt Railroad came the prosperous town of Fordyce. He was persuaded to teach there and organized the academy which later became the Little Rock Conference Training School, and later the Clary-Banks School.

All this is briefly written, but it covered a period of forty years. His wife was principal adjutant in the school work, and his daughters, as they grew up one by one, became teachers in his school. But now his wife died, his daughters began to marry off, the infirmity of years began to creep upon him, so that he gave up teaching, bought him a home in Stephens, in Ouachita County, in which delightful community he is passing the evening of his days—infirm, afflicted, lonely, glad to look back upon a life well spent in useful labor, fruitful in blessing to many, many lives.

It can hardly be understood to-day how necessary these schools were in the South in the olden times, how many of them there were, and of what excellent character they were. Such men as Garner, Leeper, Barham, Green, Browning, Cornelly, Jordan, Thompson, and a host of others, supplied opportunity for education of a high order in the days before the public school system was developed or colleges established in our State. A large number of distinguished men and cultured women came forth from these schools of Professor Garner prepared for a useful life—a benediction to the Commonwealth.

Professor Garner is a Methodist, religious from childhood. His schools were pronouncedly religious, generally under the auspices of the Methodist Church. His wife was devotedly pious. His daughters are Methodists devoted to a Christian life. One became the wife of Rev. J. J. Jenkins, a member of the Little Rock Conference, whose work was a marvel of power, who fell

prematurely in the midst of his useful and shining career. The widow still lives—unhappily, most sorely afflicted, cared for in the home of her father. Another daughter, Miss Virginia Garner, is a missionary in Japan; another is teaching in the State Normal School of Oklahoma; and a daughter of Sister Jenkins is teaching at Beulah, in the same State.

It has justly been said of Miss Virginia that no woman has ever gone to the foreign field from our Church who was better prepared in head and heart for the work.



prospect of success, but in less than three months the Master called him home.

Such was the work of our brother, serving always large circuits with laborious and fruitful ministry in which God was glorified, sinners saved, and the Churches edified. My soul honors a preacher of this sort. Many men are in soft places, more in the public eye, whose work as God measures it is inconspicuous as compared with His.

He reared a large family—six daughters and one son—giving them a fairly good education with religious training that prepared them for honorable and successful life. He did this, wonderful to tell, while receiving an annual salary averaging less than four hundred dollars for the whole thirty-seven years of his ministry, and, stranger still, serving a people many of whom thought the preacher overpaid. He did this and kept out of debt. All honor to him and to his faithful wife.

He was devoutly religious and his morals were above reproach, absolutely fleckless before the world. He preached always the old-fashioned gospel which he had learned in his youth; and it was the power of God unto salvation. He studied the Bible, and little else. Of modern theology and higher criticism he knew little and cared nothing. It was his joy and boast that he was a Methodist preacher, called of God, and sent forth by the Church. He gloried in this as an honor greater than could be conferred by any exalted station in all the world. His saddle-bags were in his esteem a badge of honor more than scepter or diadem. He loved the brethren. He felt honored by their brotherhood. He did not envy their success, but rejoiced in it, and detraction was a stranger to his tongue.

His last appointment was to Bearden and Thornton. I suppose that never in his long ministry did he have a more cordial reception. The people were delighted and overjoyed to have him for their pastor. But soon all was turned to grief. Early in February himself, wife, and three daughters were almost simultaneously taken with smallpox in most malignant form. One daughter, Ruby, a sweet girl of seventeen, died while her father

## CHAPTER XI.

### REV. J. M. G. DOUGLAS.

JOHN M. G. DOUGLAS was born in Yorkshire District, S. C., February 5, 1843, and died in Bearden, Ark., February 10, 1906, in the hope of a glorious immortality.

The family came to Arkansas in his childhood. He was converted and received into the Church in early life, and in 1866 he was licensed to preach. With him this was the definite entrance upon a life-work. Having set his hand to the plow, he never looked back, never took recreation or rest, but followed the furrow steadfastly on to the gates of glory.

He served Polk Mission one or two years as a supply, and was admitted into the Little Rock Conference on trial in 1869 and sent to Caddo Mission. He was sent to Perryville in 1870, and to Hampton in 1871. Here he found a wife. He was married October 15, 1872, to Miss Josephine Evans. She was a daughter of Captain John Evans, of Chattanooga. He claimed to have opened the first street in that town in 1837. Brother Douglas was singularly fortunate in his wife. She was a true helpmate in the succeeding thirty-three years of his ministry. She was patient, gentle, sunny, kind, uncomplaining, and heroic. I do not know how he would have done his work without her.

He was appointed to Rockport in 1872, to Hampton again in 1873, in 1874 to DeWitt, and in 1875 to Wachita. He was then four years in Falcon, two years at Hampton, two years in El Dorado, three years in Center Point, three years in Locksburg, and Clark Circuit two years. Then, in 1892, he was sent to Atlanta three years; then Emmet, two years; Dalark, one year; Gurdon, four years; Mineral Springs, one year; El Dorado, two years; and in 1905 was appointed to Bearden and Thornton. He was joyfully received and entered upon his work with unusual



was unable to enter the room. Brother Douglas passed away a few days later.

It was a sad burial. No preacher could enter the home. No religious service could be held, either at the house or at the grave. No friend could visit the family in their sorrow; no one but the devoted physician, the nurses, and a few immune strangers. These were very faithful. The neighbors talked with them over the phone, and in the same way the family from time to time assured the presiding elder that the good people of Bearden were providing everything possible for them. Not one murmuring word came over the wire from the afflicted home. Our hearts went out to them all the more. We knew that Jesus was with His servant in his dying hour. Heavenly messengers were watching in that home, angels bearing comfort to the sorrowing widow and orphaned daughters. And He whose word is faithful will keep them ever more.

## CHAPTER XII.

### W. H. CARRUTH.

W. H. CARRUTH was born near Batesville, Ark., January 8, 1835. His father, having a contract for carrying the mail in all Southwest Arkansas and adjacent territory, moved with his family to Washington, in Hempstead County. There Hugh grew up, and there was his home for seventy years.

During a great part of this period Washington was a seat of wealth and culture. The fertile lands of Red River and Ozan had attracted enterprising planters from the East and North, who located their families in Washington on the hills. So it was the residence of some of the best families of the State, and there Carruth was in a goodly circle indeed. His neighbors and associates were statesmen, scholars, orators, poets, merchants, and planters, men of renown, many whose names were known and influence felt in every part of the Nation.

The lad grew up in this community, and by industrious application and integrity of life won his place among the noble. There were very fine schools maintained in Washington by the munificence of the people. Society had the polish resulting from the presence of the teachers and patrons of learning, and the boy was educated rather by his association with cultivated people than in the schools, which he did not attend very much, as his father needed him. He sent him abroad on collecting tours along the routes which he controlled and to visit the postoffices throughout the large territory. He thus became familiar with the country, acquainted with the people, and gained business knowledge and business habits, all of great advantage when he conducted large businesses of his own in subsequent years.

He was happily married December 13, 1860, to Miss Mary Ceminati, the orphan daughter of an Italian. She had been



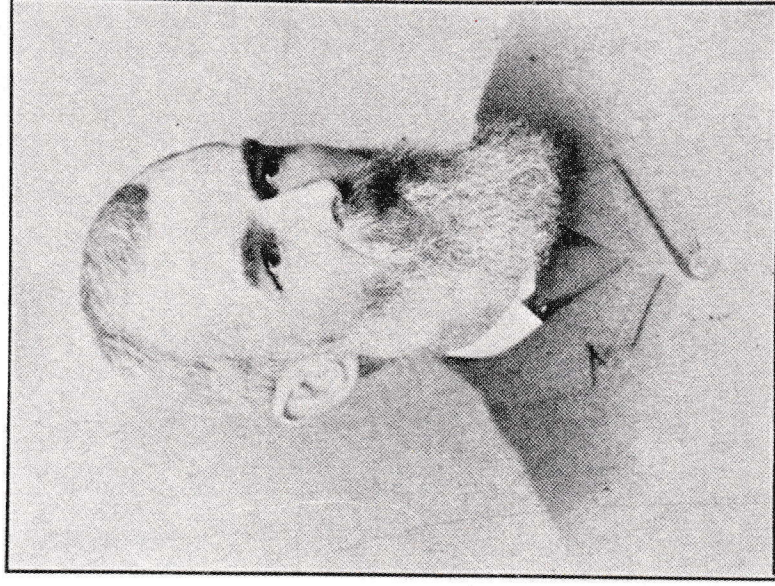
brought up in the home of Mrs. Hubbard, the mother of Senator Garland. This was indeed a most happy union. Nine children were born to her. It was a lovely home, famed for comfort and hospitality, over which she presided with queenly grace, the idol of her husband, the children, and the servants. The passing traveler loved to linger there, and the weary preacher rejoiced when he had opportunity to rest for a few days by the cheerful fires in winter, or in summer among the abundant flowers and ripening fruits. When the children grew up the young people would gather from far and near, and the spacious lawns were resonant with song and laughter, and the house filled with good cheer; but always the sobering and refining influence of Christian grace and worship added its charm, for W. H. Carruth was converted and received into the Methodist Church when twenty years of age, and his wife was partaker with him in the same hope. He was soon made class leader, and later trustee and steward, and in 1857 Sunday school superintendent, which place he filled fifty-five years, until the infirmities incident to advancing age necessitated his retirement from the work he loved so well.

Two of the daughters married Methodist preachers: Mrs. A. M. Robertson, well known as an able and versatile writer and indefatigable worker in the Church, and Mrs. T. O. Owen, who gives such grace to the parsonage and inspiration to the work of her husband. Five of these children have passed over the river. They that survive were carefully educated in the best schools of the State and are reflecting credit upon their parental training.

The war and reconstruction era brought ruin to many of the families of Washington. Soon thereafter the building of railroads and the shifting of business centers hastened the decay of the old town. People moved away, business languished, the Church was diminished and discouraged, the preachers were underpaid, the saloon held sway, iniquity abounded, and the love of many waxed cold. The oversight of the Church, especially in its financial affairs, devolved largely on Brother Carruth. He had several reversals in business; the failure of many customers brought severe losses to him, the education of children involved

great expense, his wife died March 25, 1889, and her oversight of domestic affairs was ended. Loneliness and decay made the joyous home sad.

After a widowhood of three years he was again married,



MR. W. H. CARRUTH.

to Miss Laura Morrisette. She bore him one son. In order to provide for his education he removed to Arkadelphia in 1906, where he still resides. He has suffered from enfeebled health for some years; but let us hope that it may improve and that the even-



ing of his days may be serene, brightened by Christian faith and hope.

He is a tender-hearted, liberal man, and in his prosperous days his hand and purse were open to every worthy cause. Eight orphan children were largely reared and educated by him. The record of his good deeds is on high.

## CHAPTER XIII.

### TURRENTINE, STEEL, AND CANNON FAMILIES.

SAMUEL A. TURRENTINE was a soldier during the War of the Revolution. He was on the staff of General Sam Benton, and during the second war with Great Britain he was major on the staff of Andrew Jackson. Whether he was a preacher or even religious in those days does not appear; but he had three sons who were Methodist preachers—Wilson, Daniel, and Archelans. Wilson was a member of the Tennessee Conference. Daniel was a local preacher. Arch came to Arkansas. He was admitted on trial in the Ouachita Conference in 1856 and appointed to Richland Mission, on Arkansas River, a missionary to the slaves. He was returned to this charge for five successive years, when he was discontinued at his own request. He traveled from Pine Bluff to Napoleon, ministering to white and black, a welcome guest in the homes of planters and overseers in the years just before the Civil War, and his tracks are there yet.

Arch had two children—George S., who was a local preacher, many years living in Sevier County; and a daughter, Phoebe, who became the wife of Rev. T. G. T. Steel, a preacher who had transferred from the Pittsburgh to the Arkansas Conference in 1843. On his first circuit in Arkansas, Brother Steel received ten dollars for his year's salary. So he was a good catch. Anyhow, he caught a remarkably fine woman for a wife. After traveling for several years, becoming embarrassed by a rapidly growing family, he located, and as planter, merchant, and lawyer lived in Paraclyfta and Lockesburg, a highly respected citizen. He had several children, of whom we speak directly. His widow, blessed Aunt Phoebe, still lives, an afflicted saint greatly beloved. (Since this writing Aunt Phoebe has gone to her eternal rest.)

George A. Turrentine, the local preacher, married Zelda



Bradshaw at Ultima Thule, in Sevier County. They had seven children, of whom we shall mention three. Mary, the eldest, married John Cannon, a man noted for his integrity, piety, and devotion to the cause of Christ. They had seven boys. He died in 1889, leaving his widow a small farm some six miles from Lockesburg, and the seven small boys to care for, one of them indeed born after the father's death. With most wonderful zeal and fidelity she addressed herself to this task. The lads under her direction and with her help cultivated the farm and made a living. She worshiped God. The family was called together every day for prayer and Bible reading. Sunday school and preaching were constantly attended. The preachers were welcomed in her humble home; out of her meager store there were regular contributions to all claims of the Church. The boys were sent to school, and later to college. John L. graduated at Georgetown University and Robert at Hendrix College; George, James, and one or two others attended Hendrix College and are all now successful men. Four of them are preachers. James and John L. belong to the Little Rock Conference. George N. and Robert H. are active and useful local preachers and may be itinerants yet. The mother and her mother still live to rejoice in the fruit of their labors and the answer to their prayers.

Archelans, the oldest son of George A. Turrentine, is a member of the Little Rock Conference. He was licensed to preach and admitted on trial in the traveling connection by the Little Rock Conference in 1879. He has been an effective and efficient traveling preacher for more than thirty years, has served all sorts of charges from missions to districts, and is known as a diligent student and strong preacher, feared as a polemic and esteemed as a teacher of the Word. His estimable wife is the mother of sixteen children. Seven of these died in childhood. Nine are living—seven girls and two boys.

With such a number of children, for whose education he was bound to provide, he found it necessary to settle in Arkadelphia. Four of the daughters have completed the course in Henderson College. They find employment in the college or in the public

schools. The younger children are in school and are coming bright children, noted for their intelligence and application. The boys may make preachers some day.

George A. Turrentine, brother of Arch, is also a Methodist preacher. He was admitted into the Little Rock Conference on trial in 1889, and located in 1894. He has a son, Ruford, educated at Henderson, who is licensed to preach, teaching now at Fordyce. He will, no doubt, become an itinerant in a few years.

To return to Phoebe, daughter of Arch and sister of George A. Turrentine, who married T. G. T. Steel, she was the mother of five children, daughters of repute and men of distinction. Two are Methodist preachers—William A. and Ed R. W. A. Steel was admitted on trial in the Little Rock Conference in 1881. He has been an effective and popular preacher almost thirty years. He is now stationed at Prescot, where he is greatly beloved, as indeed he is in every quarter of the Conference.

Ed R. Steel was admitted on trial by the Little Rock Conference in 1891. He was educated at Hendrix College and is now a member of the Board of Trust. He was transferred to the Arkansas Conference in 1898 and is now stationed at Ft. Smith. He has filled the best stations and districts in that Conference and is easily one of their leading men.

Several other Turrentines, preachers traveling and local, have labored in Arkansas. They were kin to these. The Turrentines are a preaching stock.



resided more than thirty years. During his residence in Falcon and Prescott he has always held official relation to the Church, been a liberal supporter of its institutions, a constant attendant upon its services, and an ardent friend of the cause of Christ. The preachers who have been his pastors have rejoiced in his counsel and in his prayers. His home has been always open for the entertainment of the passing preacher, and they who have known his hospitality are a great multitude. The fellowship there in the breaking of bread and in prayer is a glad memory with many of the servants of God. Many, however, have passed over the river and will greet him soon on the other shore.

He has had six children. They grew up, married, and settled in Prescott. One daughter, Norvelle, married Eugene Cheatham. She died of consumption several years ago, leaving one baby boy, who, alas! died this year. She was a woman of singular purity, sweetness, amiability, and devotion to duty. His oldest daughter, Amelia, married Hon. T. C. McRae, well known as the representative in Congress from his district for a number of years. Her children are all grown and have families of their own. The boys—W. R. Jr., Sam T., Wat W., and John C.—all engaged in business in their own town. They have many children of their own. They all live in their own homes on the same street with their father. They are all notably reputable and successful men. Not one has wandered abroad, and all belong to the Church and are actively useful, both as Church members and as citizens.

It would not be easy to find another instance of the kind. Captain White dwells now in the midst of his own people, a patriarch revered by the family, the Church, and the community, enjoying a sunny old age and looking confidently for immortality and eternal life.

Captain White was most happily married a second time in August, 1888, to Miss Mary Love in Huntsville, Ala. For more than twenty years she has been an honored and beloved member of this wonderful family circle, contributing her full share to the harmony and happiness of the whole family.

## CHAPTER XIV.

### CAPTAIN W. R. WHITE.

W. R. WHITE was born in Franklin County, Ala., March 8, 1829. His father, Rev. Samuel B. White, was a Methodist preacher, admitted on trial in the Virginia Conference in 1813. Having married Amelia Harris in 1818, he located, as was usual with married preachers at that time, and settled in Franklin County, Ala., where he labored as a local preacher until his death, in 1854. Rev. John White, an uncle, was also an itinerant, and a member of the Baltimore Conference.

Captain White was a sickly youth, weighing eighty pounds when twenty-one years of age. He had a good education for the times, and taught school for some years. He joined the Methodist Episcopal Church, South, in 1853. In 1854 he was married to Miss Mary Clark, of Decatur, Ala. In 1857 he came to Arkansas, locating in Pine Bluff, and conducting a mercantile business until the war. In 1861 he entered the Confederate service, in the Eighteenth Arkansas Infantry, and was corporal of his company until after the evacuation of Corinth. He was then appointed quartermaster, with the rank of captain, and assigned to Rapley's battalion. Later, by order of General Maury, he was assigned to post duty in Mobile; but at the end of four months, at his earnest insistence, he was permitted to return to his command. In the spring of 1863 he was sent on recruiting service into Arkansas. While on this duty he was captured and imprisoned in Ft. Delaware about a year, being exchanged in October, 1864. He returned to his command in Arkansas, continuing until the end of the war.

After the surrender he taught a school in Falcon for some years, and then settled in Prescott, where, as a county official, merchant, postmaster, a citizen of usefulness and honor, he has



was to me a demonstration that I had not misunderstood the divine impression."

It was a fine display of the heroic character and unreserved consecration of the youth when he left his beloved home and with horse and saddle-bags traveled the strange way through sparsely-settled country and across the unbridged streams, some three hundred miles to his appointment, and faithfully performed his work as preacher and pastor through all the lonesome year. Yet he was not alone, for God was with him. From that time until the superannuation, in 1899 (forty-six years), he was an effective and efficient traveling preacher. At the time of his death his name stood at the head of the Conference roll. He was the senior member of the body.

His was a large class of fifteen, admitted together. The Conference was divided during the year, but when the new Conference met at El Dorado in 1855, six of them were received into full connection. Three of these survive their fallen brother: H. R. Withers, J. E. Caldwell, and W. J. Scott—great men, every one; but he excelled them all.

In 1855-1856 he was sent to Jefferson Circuit, in 1857 to Princeton Circuit, and in 1858 to Des Arc Station. At the close of his year's work he was happily married to Miss Elizabeth Rhodes, November 1, 1859. The Conference met the next day at Monticello, twelve miles away, to which the happy pair hastened from the wedding, and he was appointed to Hamburg. Thither he led his beautiful bride, and in 1860 he was returned to the same charge.

During this second year at Hamburg the war commenced. The young men began to volunteer and enter the army, and their parents entreated Brother Carr to go with them. It would be so much easier to see their boys march away if this young preacher, so much loved and trusted, would accompany them. So he was chosen captain of Company H, Ninth Arkansas Infantry, and away they went to the seat of war. He was more chaplain and friend than captain. At the Battle of Shiloh he was severely wounded. He resigned his commission and returned to look after

## CHAPTER XV.

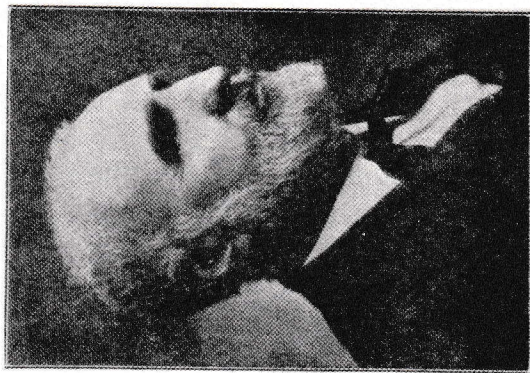
## REV. JOHN F. CARR.

JOHN F. CARR was born in Fayette County, Tenn., August 28, 1834, and died in Pine Bluff, Ark., January 21, 1906, in the seventy-second year of his age and fifty-third of his ministry.

He was received into the Church in his ninth year, and in his nineteenth year, August 24, 1853, he was licensed to preach by the Quarterly Conference of Mt. Pleasant Circuit, in Drew County, Ark., and admitted on trial into the traveling connection by the Arkansas Conference in November of the same year, and appointed to Pocahontas Circuit on the Missouri border.

His father, Rev. J. Milton Carr, one of the most pure and guileless of men, once said to the writer: "When I began to preach I felt impressed that

I ought to enter the itinerant work; but being a poor man, with a family to provide for, I hesitated and made it a matter of prayer. At last I promised the Lord if He would release me from this obligation I would serve Him faithfully as a local preacher and give my oldest son to the itinerant work. I received a great blessing and felt assured that God had accepted the covenant. And when at nineteen years of age my boy entered the Conference, it





the troubled people at home. His Conference appointments were kept up during the war, but the pastoral service was irregular.

In 1866 to Mt. Pleasant Circuit, in 1867-8 to Monticello, and in 1869-71 at Arkadelphia. In 1872-3 he was presiding elder on the Monticello District. The serious and protracted illness of his wife made further district work impossible; so in 1874-6 he was stationed in Monticello, in 1877-80 at Warren, and the next three years on Lehi Circuit. In 1884 he was stationed in Pine Bluff for four years, the next four years at Camden, then four years at Lakeside Church, in Pine Bluff; then three years at Riverside, in the same city; thus completing eleven years of pastorate in Pine Bluff, as he had served five years in Monticello, four in Warren, four in Camden, three in Arkadelphia, and three in Hamburg. He won the confidence of his people as few pastors can. They told him their troubles, their faults, and gave him their freest and in things spiritual and temporal, and gave him their freest and fullest confidence. In 1899 he was granted a superannuated relation. He continued to reside in Pine Bluff and seemed ever after to be the permanent pastor of the whole city. In charge of no one Church, and never coming between any pastor and his flock, he was sought unto by all the people: Methodists, Baptists, Presbyterians, Episcopalians, Roman Catholics, and Jews; and their universal reverence and affection like a halo of glory crowned his declining years.

He was no scholar, no genius, no orator, no exegete, no theologian. He practiced no arts, used no diplomacy, sought no high places, coveted no man's silver or gold, and envied no man his success. His steady ambition was to do good to men. He never considered what he could get out of them, but what he might do for them. He had the mind of Christ. He sought and enjoyed fellowship with God and fellowship with men. He had power with God and power with men. He prevailed with God and prevailed with men.

He had many afflictions, many sorrows, many discouragements, many limitations. He did not speak of his troubles to others, but

led others to tell their troubles to him. He asked no one to carry his burdens, but he was continually putting his shoulder under the burdens of others and giving to many sufferers a helping hand, an encouraging word, an inspiring smile, and an assurance of personal interest that won for him a wealth of love and honor worth infinitely more than the covetous and ambitious can ever enjoy, even though success should crown all their efforts.

His funeral occurred on the stormiest day of the winter. The body was taken to First Church and lay in state from 10 A. M. to 2 P. M., and all these four hours there was a steady procession of people, who, having made their way over the icy streets and through the snow-filled atmosphere, passed in continual file through the church to look once more on that loved face soon to be hidden in the tomb. They brought floral offerings in loving hands as abundant as money buys for the millionaire; and during the funeral service the pastors of every Church in the city—preacher, priest, and rabbi—occupied places on the platform, doing reverent honor to the goodness and greatness of the man.

In Bellwood Cemetery, facing its entrance, is a life-size marble statue of John F. Carr. It represents him in the act of conducting a funeral service. The likeness is striking, and everything about it is chaste and impressive. It is a joyful contribution of the people of Pine Bluff, and loudly testifies of his worth and of the love and loyalty of those people.



ligious. The Evans family was directly connected with the Evans family mentioned in another chapter of this book.

To return to George H. Stinson, though born and reared in the extreme North, he soon found himself in sympathy and aspiration thoroughly allied with the people of Arkansas and of the South. When the storm of war broke upon the land he left home, wife, and business, and with the first company that left Camden in 1861 he repaired to the tented field. At Shiloh he received a severe wound that maimed him for life; and being incapacitated for further service, he was discharged and returned to share the disaster that thickened about his home, and when the war was over devoted himself to repairing his wasted fortune.

Four children were born to him. One daughter died in infancy. Three survived: Mr. John M. Stinson, Mrs. J. B. McCaughey, and Mrs. W. W. Watts—all living in Camden, worthily enjoying the esteem of the people, and reflecting honor on the parents who trained them in a Christian home.

He professed faith in Christ in 1857, and he and his bride were received into the Methodist Church. The family altar was established, and the home was henceforth a truly religious home. They were constant attendants on all the services of the Church, loyal to all its work, and most liberal supporters of its institutions. He was organist of the Church for twenty-five years, and an efficient and active steward always. No enterprise of the Church went on without him, and in every matter of public welfare or private benevolence he was at the front. His influence was widely felt in his own communion and in all others in his vicinage. The preachers found in him a faithful friend and a sturdy champion.

His life of fifty years in Camden was an unspeakable benediction to the town. Let the righteous be held in everlasting remembrance.

## CHAPTER XVI.

### GEORGE H. STINSON.

GEO. H. STINSON was born in Bath, Me., March 30, 1827, and died in Camden, Ark., May 16, 1898. In 1848, when he was twenty-one years of age, he came to Arkansas and settled in Camden as practical watchmaker and jeweler, and conducted this business there fifty years. The youthful stranger by his courteous, chivalric bearing and steady attention to business won directly the respect and confidence of the community, and in a most remarkable degree retained all his life the esteem and respect of his neighbors, who were all and always his friends.



MR. GEO. H. STINSON.

He was united in marriage April 15, 1857, with Miss Virginia McCollum, of Mobile, Ala.; a most felicitous union. She was born at Bennettsville, S. C., daughter of Peter McCollum. Her mother was Elizabeth Ann, daughter of Nathaniel Evans, a Revolutionary soldier who followed Marion. He had married a daughter of Captain Lot Rogers, a soldier from Virginia. She was educated at a seminary in Rockingham, N. C. The family and ancestry were Methodists. The Evans branch came from Wales, and of course were fervently and openly re-



## CHAPTER XVII.

### JESSEE L. DE LONY.

JESSEE L. DE LONY was born in Arkansas, five miles southeast of Mineral Springs, March 28, 1860. He was received into the Methodist Church in 1879, under the ministry of Rev. R. M. Traylor. A wonderfully faithful and useful member of the Church has he been these thirty years. I have seen posted in some churches a legend like this, "What sort of a Church would our Church be if every member was just like me." If every member of any Church was such a member as Jessee L. De Lony, that Church would be a power.

He was married May 11, 1892, to Miss Fannie Holman, of Little River County. Three children were born unto them. Mother and children alike have passed away. The beautiful Christian mother died October 28, 1895.

He was happily married a second time, to Miss Lucy Brewer, of Cleveland County, February 12, 1903. She has born him six children, of whom only two survive. May they be preserved to mature life.

He has been delegate always to District Conference and a lay member of the Little Rock Conference for so many years, or member of one or another Conference Board, until his presence is expected at every session and his absence noted as much as though he was one of the preachers; and the grace received and imparted by his fellowship with the brethren is a benediction to him and to them.

A preacher finds no better friend anywhere. He is liberal not only to the support of the ministry, but to every good cause, and has nothing too good for the Lord. No church is built, no orphanage established, no college founded, no parsonage erected, but he has a hand in it. His record and reward are on high.

## CHAPTER XVIII.

### TWO EVANS FAMILIES—A. T. AND JAMES K. EVANS.

ALL the Evans families came originally from Wales. The name must have been very common in that principality, for at



L. W., F. V., E. N., A. O., AND W. F. EVANS.  
THE EVANS GROUP.

different times all along these three centuries one Evans after another has come to America and founded families that can trace no other connection than that they all came from Wales and all bear the Evans name. The Welsh are religious people of a fervent, zealous type. They do not take to any formal and ritual-



istic worship, but delight in personal testimony, in songs and shouts, in fervent *ex tempore* prayers and exhortations. Great meetings, great revivals, and great preachers have always abounded in Wales. I am glad the Welsh strain obtains so largely in our American Churches.

Somewhere about the year 1800 William P. Evans was born in Georgia, grew up and married there, and then moved with his family to Calhoun County, Ala., about 1830, settling at the present town of Heflin. Here he established an altar and called on the name of the Lord. Thirteen boys and two girls were born to him there. Of these children fourteen lived to be grown. Four of the boys became preachers, and all of the children were known for solid piety, family religion, and their readiness in public religious worship to sing, pray, exhort, or lead the meeting.

Two of these boys, Alex T. Evans and James K. Evans, married; the one Elizabeth, and the other Phoebe (sisters), daughters of A. D. and Martha Waldrop, and thus founded the two Evans families of which we write; two, and yet so allied and so harmonious that they have been one in closer sense than often obtains between two households. They came to Arkansas and settled near Walnut Hill, in LaFayette County, in 1859. Walnut Hill was a little town surrounded by Red River plantations, and was therefore something of a tony place. Here were two family altars, two religious homes. Two families of children grew up together, doubly cousins; and when the clouds of war gathered, the two brothers entered into covenant that when one died, the surviving brother should take parental oversight of the two homes and see that the children were provided for and reared in the fear of the Lord. Thirteen children—boys and girls—were born to Alex, and to his brother, James K., five boys.

When the war came on, James K. entered the Confederate ranks, and Alex, as peace officer, remained at home, faithfully watching over the material and spiritual welfare of the two families, assuming the obligation of his covenant, soon indeed, as the surviving brother, for James K. died at camp at Austin, Ark., September 8, 1862. He had charged his wife, when leaving for

the tented field, to keep up family prayer at home, and he himself kept up a family prayer in the mess at camp and impressed his comrades with the sincerity of his faith and the sturdy integrity of his religious character.

The surviving brother was faithful and successful, watching for his thirteen children and the five sons of his brother, with their widowed mother. They all became religious in childhood. God was with them all. The home was known as a stopping-place for every traveler where Southern hospitality prevailed. The noble father executed his trust. He finished his task, and died at the home of his nephew, Rev. W. F. Evans, in Prescott, in 1884. His dying testimony was: "I will never forsake my religion. It has stayed by me, and I will stay by it." Like Job, who said, "I will hold fast mine integrity, and not let it go."

Of his children one became a preacher—Achilles Olin Evans, born in Calhoun County, Ala., January 16, 1857; came with the family to Arkansas in 1859; received into the Church in 1870; licensed to preach March, 1880; attended theological department of Vanderbilt University for three years; was admitted on trial in the Little Rock Conference in 1883, and appointed to Lonoke Station, which he served four years. He was, in 1887, sent to Winfield Memorial for two years; in 1889 to Pine Bluff, First Church, two years; in 1891 presiding elder on the Monticello District, three years. In 1894 the bishop, yielding to the clamor of the people, returned him to First Church, Pine Bluff, which he served four years; in 1898, Winfield Memorial one year. Un-easy about the health of his wife and himself, he obtained a transfer to the Northwest Texas Conference in 1899. There he served Colorado City, Georgetown, and Weatherford. His wife died, and in 1903 he returned to the Little Rock Conference, was sent to Magnolia for three years, then to Arkadelphia, where he is closing up his fourth year. He was married the second time to Mrs. Irene Thomasson. He was singularly fortunate in his marriages. A man can hardly make a successful preacher unless he is well married; and that his ministry was a success, this brief record of his appointments makes clear.



Let us return to the widow of James K. Evans, left in the midst of war's alarm a widow with five little boys, facing a hard struggle. In prayer and patient toil she enterprised the grandest work in this world—the rearing and training of a large family of boys. To some one asking her long afterward how she managed to achieve such success, she answered, “I raised them on prayer and hickory.” The boys were taught to work and to study. The rule was, “No idle hands in the home.” They labored in the field by day; pine knots and tallow candles made light for study by night. Family worship was constantly maintained. The boys soon relieved their mother, taking turns in reading the Scripture and prayer. They all became preachers, and were admitted one by one into the itinerant work. They were five.



REV. R. W. EVANS.

Robert W. Evans was admitted on trial in the Little Rock Conference in 1874. His health was frail; he became the victim of consumption, was superannuated in 1881, and died in 1882. He was an able preacher, fruitful in his service, much beloved, and is remembered with much tenderness.

Elisha Nero Evans was admitted on trial in 1879. In 1892 he located, as was then the rule, to attend Emory College. In 1885-6 he was stationed at Decatur, in the North Texas Conference; in 1887 at Floyd Station, Dallas; in 1888-9 at Monticello, in the Little Rock Conference. In 1890 he was presiding elder on the Monticello District; 1891 he was sent to Winfield Memorial; in 1892, Central Avenue, Hot Springs, two years. In 1894 he was sent to Monroe, in the Louisiana Conference. Later his health failed. He took a supernumerary relation, and lives in New Orleans. But how can he stay away from Arkansas?

F. Vinson Evans was admitted on trial by the North Texas Conference in 1882. His ministry was in Texas. After seven years' active work he located. He lives in Ft. Worth, a true and honored local preacher.

William Fletcher Evans was born in Calhoun County, Ala., March 23, 1859. In January, 1881, he left his home in Lafayette County and went to Prescott, where he was educated in the Ansley Academy. He was married in 1884 at

Prescott to Miss Eliza T. Thomason, the youngest daughter of Major B. D. Thomason, who had moved from Carrollton, Ga., to Prescott. This was one of the leading families of Georgia, and soon took high rank in Church and State in Arkansas. Sister Evans had one brother, Rev. N. T. Thomason, who entered the ministry with brilliant prospects, but soon was taken with ill-health and died in great peace in 1898. Brother Evans was licensed to preach May 1, 1888, and that fall was admitted into the Little Rock Conference on trial at Camden. From the beginning he recognized that in his wife he found wise counsel and unfaltering help. He rapidly developed as an able, influential, and useful preacher; interrupted, however, by seasons of serious and threatening illness. He has filled the best stations and districts in the Conference, and has been entrusted with all sorts of work for the Church. At present he is financial agent of Henderson College. His superior in that work can not easily be found. Through his untiring work as agent and as a member of the Board of Trustees very great, indeed very wonderful, results have been accomplished, to the amazement and joy of the friends of Christian education in our State.



REV. J. B. EVANS.

Leander W. Evans was admitted on trial in the Little Rock Conference in 1904, and is now on the Mineral Springs Circuit. He is making good, though late in beginning, having waited until he raised a family first.



In addition to these five brothers, James B. Evans, son of W. Fletcher Evans, has received license to preach, and this year has served Arkadelphia Circuit as supply, and is expecting to devote his life to the ministry. Diligent, pious, and consecrated, he will make a success.

To that good mother these boys give credit for all under God that has come to them and from them. The sons testify that the family altar and the closet of prayer were the sources of her power. She and her sister, the mother of Olin, were Methodists of the shouting type. She died in Miller County, Ark., 1879, with the word "Hallelujah" on her lips. She yet lives in her children, and will live in the generations to come. She waits upon the watch-towers of glory for the home-coming of her sons.

## CHAPTER XIX

### HON. A. G. HEARN.

WITH the first settlers of Maryland came William Hearn, who in 1681 secured a tract of land and built a home in what he supposed to be Maryland, but when Mason and Dixon surveyed the line between the colonies, it ran through his farm, and his residence was found to be in Delaware, near where Delmar is now. Here Thomas Hearn was born, and from his son, Ebenezer, is descended the Hearn family now swarming in every part of the country. One branch moved to Kentucky and Tennessee. From this branch descended the subject of this sketch.

Alfred G. Hearn, the son of Ebenezer Hearn, was born in Wilson County, Tenn., in 1830. He came to Arkansas and settled in Arkadelphia in 1854, where he married Sallie Spence, the daughter of the hotel-keeper in the new town. He secured a home and built a residence, which remains as one of the old landmarks dating before the war. Here he and his wife lived, reared their children, sought the Lord and served Him, and in good old age returned to God. He practiced law and also cultivated a farm, for not many lawyers in the State at that time depended upon their profession alone. His integrity and hard sense were his principal capital.

Six children were born unto them. Bettie, the eldest, married Rufus D. Hearn, her father's partner in law, to whom the business was turned over. He was later elected circuit judge, and held the office many years, an honor to the bench, noted for his justice and his piety. He died in 1903. The widow now lives with her married daughter, Mrs. Spragins, in Jackson, Tenn. The second child died in infancy.

The third child, Thomas A. Hearn, was born in 1857. He was converted in early life, having been brought up in the Sunday



school and in a religious home, and was received into the Methodist Church. He was licensed to preach in 1882, and in the same year admitted on trial in the Little Rock Conference.

He was sent as missionary to China in 1893, where he still lives, engaged in missionary work. He is thoroughly devoted to his work, and has apparently no other ambition but to contribute his full part toward winning China to Christ. He shuns no toil, hesitates at no sacrifice, takes not even needful rest, and is wearing himself out, that the heathen may be saved.

Robert enterprised a business life. Always in delicate health he died a few years ago. His widow and children live in Askew.

Alfred, the youngest child, graduated in medicine, and was sent as a medical missionary to China, remaining there five years. After this, returning home, he practiced his profession in the town of his birth.

Alfred G. Hearn and his wife were both members of the Methodist Church. I knew them soon after the war as devoutly religious, faithful in attendance upon Sunday school, prayer-meeting, and public preaching. He was a steward for many years, and deeply interested in the work and welfare of the Church. His time and means were liberally given to the cause he loved. And there could be no higher gift than that of his sons for missionary work in the difficult and dangerous field of the Chinese Empire. He died in peace, October 15, 1905, a shock of corn fully ripe, gathered in the garner of God.

## CHAPTER XX.

### H. GREESON.

HARTWELL GREESON was born in Bedford County, North Carolina, September 15, 1819. He came to Arkansas in 1852, and settled in Van Buren County. He was a farmer and blacksmith, a hustling, industrious man, who kept moving and made men and things move.

A member of the Methodist Church from early life, he supported the Church liberally, educated his children well, and made a good living. One son is a doctor, practicing medicine in Conway, and has educated several children in Hendrix College. One daughter married Dr. Guthrie, an eminent physician in Prescott. Another daughter married Mr. Garner. They live with their father in Prescott, and with farm, dairy, and meat-shop they are doing work, and see no prospect of want. Another son, W. M. Greeson, lives in Prescott, a lawyer and insurance man, real estate dealer and general promoter of utilities, a citizen of most useful character. All of them are members of the Church, and members that count, efficient helpers of the cause of Christ. Their homes are centers of religious influence for the blessing of the world.

The old man, now more than ninety years of age, stout, full of energy, still moving and making men and things move, resides in Prescott, an example to young men, an object lesson as to the earthly outcome of a religious, virtuous, and active life.

(This beloved saint has also passed to his reward since the above was written.)



in 1878. Later he was presiding elder on Washington District, accomplishing a great work. In 1885 he was chosen superintendent of the Arkansas School for the Blind, serving acceptably in this relation for some years, until he resigned on account of the serious illness of his wife, an illness ultimating in her death some months later. In 1888 he was stationed at Magnolia, serving two years, and then in Malvern two years. He was granted a location in 1892, and remained local ten years, though often serving as a supply one year at Clarksville.

He was on the supernumerary list ten years, and local ten years, always at his own request, but never by his own design. For more than thirty years he was an afflicted man, suffering from a disease of the kidneys and bladder, which brought on rheumatism and other infirmities, culminating in disease of the heart and death. He was so uniformly cheerful and uncomplaining that he was often misjudged by his brethren, especially by the younger men who had not known him in his earlier ministry. After being local for some years, though often traveling as supply when health would permit, he yielded to the solicitation of his brethren and sought re-admission into the Conference, that he might die among his brethren. This was cheerfully granted. For two years he traveled for the *Arkansas Methodist*, and in 1904-5 served Onalaska and Eagle Mills effectively and with great satisfaction to the people. By this time he was thoroughly broken down, a superannuated man, but he would accept only supernumerary relation, which was continued until his death.

Dr. Harvey was a fine preacher. The people heard him gladly, and under his ministry sinners were converted and the Churches where he served invariably strengthened and built up in numbers and in the faith of the gospel. He was a man of affairs. He was interested in everything that interested the public. He concerned himself about the welfare of every preacher and the prosperity of every Church around him. This led him often into a desire that the appointments should be wisely made, and into an inquisitiveness and a proffering of suggestions which caused many to suspect his motives, and to think him addicted to meddling and intrigue; but

## CHAPTER XXI.

## DR. J. R. HARVEY.

JAMES R. HARVEY was born in Russellville, Ark., June 30, 1837, and died at his home in Magnolia, Ark., November 11, 1907. His home was in this State all his life. He was educated in

some of the excellent private schools which abounded before the war, and though without college training, he received a good English education. He was converted in 1854, under the ministry of H. R. Withers, received into the Methodist Church, licensed to preach in 1858, and admitted on trial in the traveling connection by the Ouachita Conference in November, 1859. He served Warren and Hampton Circuits until the war came on, and during the war was chaplain in the Confederate army.



REV. J. R. HARVEY.

October 11, 1864, he was married to Miss Ruth Dickinson, a noble Christian woman, his invaluable helpmate in the years of his active ministry. After the war he was pastor at Buena Vista, El Dorado, Hamburg, and Monticello. While at Monticello, finding his health failing, he studied dentistry, attended a dental college in Baltimore, and won his degree as doctor of dental surgery.

In 1874 he was appointed presiding elder on the Monticello District, which he traveled three years. He was sent to Prescott



this writer, as one who was in the midst of affairs and who knew him well, will testify that never did he discover aught but a disinterested ambition to help preachers and people in all he did. He took a lively interest in all public affairs. The business, the courts, the politics, the schools, the civic and social questions of the day—all interested him, and by word and deed he made his interest manifest.

The last two years of his life he was sadly afflicted. A bowed and broken man, he halted about the streets, unable to do anything, seeking companionship. His friendship, his warm love, were priceless values to me. Early in October he told me he would die in about a month. He desired that I should preach his funeral in the church, wanted the neighboring preachers notified, and requested to be buried by the side of Brother Brinkley. He suffered much for a month, but was cheerful and happy, and finally, gently as a babe drops into slumber, he fell asleep. Precious in the sight of the Lord is the death of His saints.

## CHAPTER XXII.

### ROBERT R. GARLAND AND REVS. C. D. AND R. B. McSWAIN.

R. R. GARLAND, son of Rev. Thomas L. Garland, of the Tennessee Conference, was born in Madison County, Tennessee, in 1841. He came to Arkansas in 1860 with his father, then a local preacher, who settled in White County. The next year Robert volunteered with the first regiment organized in his neighborhood, but the surgeon in a few months insisted on his discharge.

September 10, 1865, he was married to Miss Josephine, daughter of G. W. McSwain, and they settled near Falcon. A number of interesting families made up that community about Falcon, such as McSwain, Garland, Barton, Carr, Cope, White, and others, with their preacher, Rev. E. N. Watson. Their children are mighty in the land to-day. Out of the McSwain family went two preachers: first, C. D. McSwain, admitted on trial in the Little Rock Conference in 1871, and after a useful ministry of twenty-seven years compelled by physical disability to take a supernumerary relation, now successful farmer and business man in Emmet; and second, Robert B. McSwain, scholar, preacher, teacher, and saint, distinguished and loved, now battling for life with tuberculosis on the plains of Western Texas.

Eleven children were born to R. R. Garland and wife. All grew to mature life. Two lovely daughters died in their youth, nine children survive. All of them are noted for intelligence, devotion to duty, and spotless character. It would be hard to find nine men and women, children of one home, of whom the parents might be so justly proud. God was honored in the homes of these two men, G. W. McSwain and R. R. Garland, and the fire has never gone out on the family altars in the homes of their children. The incense of worship has gone up to God from the firesides in



the dwellings of the McSwains and Garlands for more than a hundred years, and the results are apparent in the character of the children of the third and fourth generations showing forth the glory of God and manifesting the faithfulness of His promise.

Brother Garland, his wife, and several of the children live at Emmet, and have resided there for long years. If you should inquire of the people of that community as to the saintliest man and woman among them, the answer with almost unanimous voice would be, "R. R. Garland and his wife."

## CHAPTER XXIII.

### THE JENKINS FAMILY.

(REVS. A. D., JOHN J., AND OTHERS).

WILLIAM JENKINS came from Wales to America so long ago that he was a soldier in the Revolution. His son, Rev. James Jenkins, was born in Alabama, May 14, 1799. He married Miss Nancy B. Rodgers, January 1, 1818, that is to say, in his nineteenth year. He joined the Methodist Church in Jackson County, Alabama, in 1824, and was licensed to preach in 1825. He remained a local preacher all his life, but was ordained deacon and elder. He came to Arkansas in 1837, the year after Arkansas had gained Statehood, and located at Murfreesboro, in Pike County, where he organized the first Methodist Church in that section, and where he resided seven years, active and faithful in preaching the gospel in all that region.

He was companion and co-worker with a noble band of pioneer preachers whose names should not be forgotten; such men as John Henry, Dr. A. Biggs, Dr. J. Custer, Tucker Steel, William Stephenson, Henry Shook, and others. They traversed pathless forests, crossed unbridged streams, visited every new cabin, and sought the incoming settlers in the wilderness, carrying in their saddlebags, or rather in their hearts, the seeds from which have sprung the churches, parsonages, schools, and colleges of to-day. Their record is on high; but also in the fields of their labors their names should be held in everlasting remembrance.

James Jenkins was not only one of this heroic band, traveling far and wide with the gospel message, but was also the village blacksmith and landlord of the hotel. He reared a family. His son, W. W. Jenkins, traveled, I think, as a supply in Louisiana, dying in the work in 1857. William N., another son, was an exhorter and a leader in public song. He married Miss Lodema



Alexander, and moved with his father to Ouachita County in 1844, where he reared a large family, devoted Methodists all.

Ambrose D. Jenkins, son of William N. Jenkins and Lodema Alexander, was born in Ouachita County, Arkansas, September 5, 1846. He was received into the Methodist Church when eleven years old. He was educated at McKenzie College, Texas, was licensed to preach in 1867, and admitted on trial in the Little Rock Conference in 1868. He has been on the effective list for more than forty years. He has served every character of charge and labored in every part of the field, hence he is widely known and universally respected. He has lived in all good conscience toward God unto this day. He married Mrs. Rosalie Cowling (née Carter) in 1890. Beautiful, accomplished, pious, useful—her untimely death in 1905 was deeply deplored by her wide circle of friends. He has two sons, Carter and A. D., from whom much ought to be expected in the coming years. They inherit the prayers and piety of many generations. May the blessings of Almighty God be upon them!

John J. Jenkins was the son of James Jenkins, who was the son of the William Jenkins who came from Wales. He was born in Ouachita County, Ark., August 15, 1852, received into the Church in 1869, licensed to preach in 1874, and admitted on trial in the Little Rock Conference in 1875.

Growing up during the war, he had very little schooling; and when admitted on trial it might be said that he could neither write, read, nor spell, except in very unsatisfactory ways. But when he began to preach he became a most diligent student, and his progress was marvelous. His mind readily acquired, retained, assimilated, and utilized knowledge. His ministry was a success from the first. On every sort of charge there were conversions, development of the Church on every line, full collections—then unusual—and the diffusion of spirituality and enterprise throughout the membership. Everything seemed quickened under his touch. He became a splendid preacher and pastor, and the most efficient presiding elder the Conference has ever known. There was sweetness in his voice, grace in his heart, and religious fire in his soul. In his short min-

istry of fourteen years he moved from the very lowest to the highest place among us in usefulness and honor. No preacher was ever more lamented by us. He died September 16, 1889.

He was married November 24, 1881, to Miss Ida M. Garner, daughter of Prof. W. A. Garner. His widow still lives, most grievously afflicted ever since the husband's death, cared for in the home of her father. There were four children. All are grown, all are religious, all actively employed and doing well. The divine benediction rests upon them.



ought to be determined and a monument with proper inscription be erected there. The centennial of Methodist history is near at hand. Let this be done, and let there be a great gathering of Methodists from all the State to commemorate the occasion and give glory to God.

Of Rev. John Henry, the leader of this devoted colony, let me speak somewhat. He was born in North Carolina in 1765. He was reared in a Presbyterian home by parents who worshiped God. He established a family altar in his own home. He lived for a while near Columbia, Tenn., then a few years in Missouri. He was licensed to preach before 1810, and elected to deacon's orders before coming to Arkansas. He labored much in preaching the gospel, a local preacher indeed, but a chief factor in establishing Methodism among the incoming Colonists, who peopled the State. He lived to the advanced age of ninety-three years, and died in Center Point, September 17, 1872.

This was the first Methodist Church built in Arkansas, built indeed before Arkansas Territory was organized. Some of the names of these pioneers have been preserved. Rev. John Henry, Rev. J. Reede, Rev. Solomon Ruggles, James Alexander, Reece Alexander, Rev. Gilbert Clark, and the circuit preachers, William Stephenson and John Harris, probably made their headquarters among them while they traversed the country hundreds of miles in every direction. It was not only a colony of Methodists, but largely of Methodists preachers. The Church flourished, and soon produced and licensed many more, such as Thomas Tennant, John Henry, Jr., Lemuel Wakelee, John Props, John Carr, Louis Props, Benjamin Bland, Daniel Shook, Nathan Shook, Rice Shook, Gilbert Alexander, and others. A son of John Henry, Mr. James Henry, married Mahalee Shook. Their son, H. B. Henry, is a member of the West Texas Conference, and his daughter, Miss Willie May Henry, is deaconess of Crossett. She is the great-granddaughter of the founder of the first Methodist Church in Arkansas.

Some people will, I think, be interested in the appointment of

## CHAPTER XXIV.

### A PIONEER CHURCH.

(REVS. JOHN HENRY, J. REEDE, SOLOMON RUGGLES,  
AND OTHERS.)

THE Missouri Conference was organized in 1816. In 1817 William Stephenson and John Harris were appointed to Hot Springs Circuit, which included all the country from the Arkansas River to the Louisiana line. This was all in the Missouri Territory, as the Arkansas Territory was organized in 1819.

Largely through the influence of Stephenson there came from Bellevue, Missouri, a colony of Methodists who settled in 1818, and the next few years on Mound Prairie, a very fertile district five miles northwest of Washington, in Hempstead County. A company of them crossed the Arkansas River where Little Rock is now; but there were no settlers there then, only one or two huts. They brought their families with them, also live stock, some farm implements and tools, to plant a settlement in the wilderness.

They feared God, and religious worship came with them. The same year they organized a society and built a church. It was built of hewed pine logs and was in size about twenty-eight by thirty feet. A door in one side faced the pulpit and large fireplace with chimney at one end of the house. The Negro slaves worshiped in the same congregation and enjoyed all the religious privileges of the whites. This was the first Methodist church in Arkansas and was called Mount Moriah. Within a year this site was abandoned, and a new church was built near the old site, about a mile away. I think difficulty about a deed to the land was the cause. It was practically the same church, but the name was changed to "Henry's Chapel," which name it bore for fifty years. It was on Mound Prairie (not Mound Prairie). It is abandoned now; but the site



preachers to the charge embracing this pioneer church in the early years. Here is a list:

- 1816, Hot Springs Circuit, Wm. Stephenson.
- 1817, Hot Springs, Wm. Stephenson and John Harris.
- 1818, Mound Prairie and Pecan Point, Wm. Stephenson and James Lowry.

At the same time Wm. Stephenson was appointed presiding elder of Black River District, which embraced the whole territory of Arkansas. There were four circuits in his district, but they covered all the ground, and very likely he visited every quarter of the territory that year and the next. It was well that he had James Lowry for his junior preacher, and better still that he had such a corps of local preachers as John Henry and his colony to lend their willing help.

- 1819, Mound Prairie, Wm. Stephenson.
- 1820, Mound Prairie, Gilbert Clark.

Mr. Stephenson was still presiding elder. He must have lived in the Henry's Chapel neighborhood. The first Territorial Legislature met at Arkansas Post, February 7, 1820, and Wm. Stephenson represented Hempstead County and was elected speaker.

- 1821, Mound Prairie, John Harris.
- 1822, Mound Prairie, Gilbert Clark. He was one of the original colonists and their first school-teacher.
- 1823, Mound Prairie, Rucker Tanner.
- 1824, Mound Prairie, Gilbert Clark, Rucker Tanner.
- 1825, Mound Prairie, Green Orr.
- 1826, Mound Prairie, Thomas Johnson.
- 1827, Mound Prairie, Thomas Johnson.
- 1828, Mound Prairie, John Kelley.

This John Kelley was father of Dr. D. C. Kelley, well-known as a leading preacher of the Tennessee Conference, missionary treasurer, missionary to China, etc,

- 1829, Mound Prairie, R. Tanner, John Berryman.
- 1830, Mound Prairie, Nelson Belley.

- 1831, Mound Prairie, H. Joplin, William Duke.
- 1832, Mound Prairie, Fountain Brown, L. Wakelee.
- 1833, Mound Prairie, R. Overby, J. B. Denton.
- 1834, Mound Prairie, Henry Cornelius.
- 1835, Mound Prairie, H. Cornelius, W. G. Duke.

Up to this time Mound Prairie Circuit had been in the Missouri Conference. The Arkansas was organized the next year, and the appointment was:

- 1836, Mound Prairie, E. B. Duncan, J. Whiteside.
- 1837, Mound Prairie, Jacob Whiteside.

The next year the Arkansas Conference met in Washington, in the Mound Prairie Circuit, and Brother Whiteside must have been the Conference host. No bishop was present and Rev. J. Harrell presided. I would like to know that John Henry was present to witness the gathering of the Annual Conference practically at the place where he had established his Methodist colony twenty years before.

- 1838, Mound Prairie, Alexander Avery.
- 1839, Mound Prairie, William Mulkey.
- 1840, Mound Prairie, Andrew Hunter.
- 1841, Mound Prairie, Nathan Taylor.
- 1842, the name of the circuit was changed to Washington

Circuit, and J. Easterbrook was appointed preacher in charge; at the same time Washington District was formed and Andrew Hunter was presiding elder.

Perhaps this is enough of the pioneer Church and the pioneer circuit, but I have not yet come to the name of any man now living. I will now give a brief sketch of the first Arkansas itinerant.



forty-fourth of his ministry. In his memoir it is said, "In the fullest sense of the word he gave himself up to God and His work, making no provision for himself and this life, but seeking his all in heaven."

He was the apostle of Arkansas—at least of Methodism in Arkansas. I wonder at that first visit to his charge, Hot Springs Circuit. The Conference is in session at Bethel, in Illinois Territory. Bishop Roberts is in the chair. He reads the appointments. I think this is the last of the list. This preacher has been listening eagerly all through. At last it comes, "Hot Springs Circuit, William Stephenson." Where is it? Five hundred miles away. Many rivers and smaller streams to cross, none of which had ever known a bridge. No railroad. No road of any sort for the most part. Trails through woods, across the prairies, over the mountains, and through the swamps. Settlements few and far between. Not a dozen Methodists in the State perhaps, certainly not in the half of it covered by his circuit. Not a house of worship unless it be a Romanish chapel or two on the east border. Will he go? Can he go? No wonder if he came by Bellevue and begged Henry and Reed and Alexander and Clark to come on after him. He pioneered the way. They followed. They built a sanctuary for God in the wilderness. The songs of Wesley and shouts of Methodists were heard on the Ozan by the startled herds of deer. They laid the foundations of Church and State. They hewed out the pillars of social order and established Christian civilization. One century is not yet gone, and behold the wonders wrought!

In Maryland they have built a monument to mark the place where Strawbridge built the first Methodist meeting house in the colony. In New York a monumental church marks the site where Embury first preached in that city. Shall not Arkansas Methodism remember William Stephenson and build a monument on the site of Henry's Chapel, inscribed with his name and the date of the inception of his immortal work? Let this be done by 1818, and let the centenary of Methodism in Arkansas have due observance throughout the State.

## CHAPTER XXV.

### REV. WILLIAM STEPHENSON. (THE FIRST ARKANSAS ITINERANT.)

WILLIAM STEPHENSON was born in North Carolina, near a station called Ninety-six, October 4, 1768. He was a lad of twelve years when the fighting and siege of the fort there in the closing struggle of the Revolution took place. His parents were Presbyterians. He was baptized in infancy. Through his pious mother's influence he had strong religious impressions in his eighth year. At the age of twenty-four he moved to Tennessee. There he was converted and joined the Methodist Church in 1800, at the beginning of the great revival. He was licensed to preach soon afterwards, and was a successful laborer in the great revivals that swept over Kentucky and Tennessee in the first decade of the nineteenth century. He was admitted on trial in the Tennessee Conference in 1815, and was appointed to the Bellevue Circuit in Missouri. In 1816 the Missouri Conference was organized. It included Illinois, Missouri, and Arkansas, and in that and the next year Stephenson was appointed to the Hot Springs Circuit.

Many of his Bellevue parishioners were induced to come to Mound Prairie, and there the first Methodist Church in Arkansas was built in 1818. After that he was presiding elder in Arkansas for six years. He represented Hempstead County in the first Territorial Legislature, and was chosen speaker of the House. In 1825 he was appointed to Natchitoches. The Mississippi Conference was organized in 1826, embracing Natchitoches. He labored in that Conference until 1840, when he was granted a superannuated relation. When the Louisiana Conference was formed in 1846 he was living in its territory, and though superannuated, was on their roll. He spent the evening of his years and died in Caddo Parish, March 15, 1857, in the eighty-ninth year of his age and the



lines. Here were two remarkable things making this a unique religious experience: a man converted while reading Butler's Analogy, and a man surrendering to a fancied call to the ministry and finding there was no such call.

Henceforth he diligently and conscientiously sought to know and to do his full duty as a lay member of the Church, and with such measure of comfort and success as manifested, that the Lord hath need of other servants than of ministers of the Word.

He has been always a most faithful attendant upon the worship of the Church, preaching, prayer and class meetings, Sunday school and Epworth League. He was steward and trustee a great many years, and was found at every official meeting, often under conditions which would have caused any other man to be absent.

While in Washington, it became necessary to build a new church. The difficulty was very great in a decaying town. But through his earnest diligence inspiration was imparted to the brethren, and the work was carried to completion.

He was married four times, and has survived and mourned over all these companions of his pilgrimage one by one. Several children have been born to him and many of these have gone on before. His last wife was afflicted with rheumatism, a chronic and severely painful type, for many years. As their pastor and friend for several years, I was with them much, and knew not whether to admire most the beautiful patience of the sufferer, or the tender, constant ministry of her husband. Five children still live. All are doing well. He lives with the youngest, or she with him, in their home in Prescott, expecting very soon to be called to his final home.

Few men have I known more faithful and true; and much good has come to me through our fellowship.

## CHAPTER XXVI.

### DR. R. L. HINTON.

R. L. HINTON was born in Pasquotank County, North Carolina, April 4, 1830. With his father he came to Arkansas in 1848 and located in St. Francis County, where Forest City is now. As he grew older he taught school and studied medicine until he was able to attend the medical college at Memphis, where he received his degree in 1853. He practiced medicine in Arkansas and West Tennessee, and being disabled by accident so that he could not serve in the army, he rendered a much needed service in the practice of his profession among the people.

After the war, in 1866, he settled in Washington, Ark., where he practiced his profession and carried on a business for eleven years. When the decay of the town made a change of location expedient, he moved to the railroad and settled in the new town of Prescott in 1877, where he has lived now a third of a century, now one of the oldest citizens of that beautiful town on the prairie.

Dr. Hinton was religious from childhood. As a seeker of religion he joined the Methodist Church when a boy, but did not find conscious peace with God until about twenty-one years of age.

He was all the while prayerful and a student of the Bible and of good books, and it was while reading Butler's "Analogy of Religion to the Constitution and Course of Nature" that the light broke in upon his soul. He had entertained the idea that if he were converted he would have to preach the gospel. He was unwilling to be a preacher, and while unwilling to do anything to which duty pointed he could not find peace. He has at last reached the point of full surrender, ready to be or do anything which Christ demanded; and the fullness of blessing soon came. And strangely at the same time conviction possessed his mind that the Lord did not want him to preach, but to do faithful work on other



ways danger. Three sons and two daughters were born to him. One died in childhood. The others were reared around the family altar, in a home where preachers were frequent guests. They were all taken into the Church in youth. They are zealous for the faith of their parents. Their lives and homes are brightened by the divine favor.

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## CHAPTER XXVII.

## REV. JAMES B. HILL.

JAMES BUTLER HILL, son of J. J. and Martha L. Hill, was born in Laurens District, South Carolina, April 7, 1849. His parents were pious and died in fellowship with the Methodist Church.

In his childhood the family came to Arkansas and settled a farm on Blue Bayou, twelve miles west of Nashville. Here James grew to manhood. He was converted and received into the Methodist Church in 1866 under the ministry of J. G. Ward, of blessed memory. The same year he went to Dallas County, Tex., and attended a school for two or three years, supporting himself by working on a farm. He made rapid advancement in his studies, and was in great favor with teacher and pupils. In 1869 he returned home, taught school three years, and was happily married October 25, 1871, to Mrs. Mary E. Odell. He bought land and began to farm.

He was soon called to an official post in the Church, and has been a very efficient steward and Sunday school superintendent a great many years. He was licensed to preach September 13, 1873, and was ordained deacon in 1878. He has been a very faithful and efficient local preacher. The people hear him gladly. The traveling preachers have been accustomed to rely on him for much help in their protracted meetings, and many souls have been saved under his ministry.

Brother Hill was a successful farmer. He made money rapidly. His home was a royal place to rest and he dispensed a large hospitality. He and his wife were happy when the preachers and their families would fill his house and enjoy with them the bountiful board, and the fruits and melons from his orchards and gardens.

He moved to Nashville in 1895 and engaged in mercantile business, and succeeded yet more, growing rich. Therein is al-



County, Tenn., but grew up in Haywood. He joined the Methodist Church in 1843, a lad of twelve years, having already given his heart to God. It was a solemn covenant in which he deliberately surrendered his life to Christ. "Never will I remove out of Thy hands my cause; but trust in Thy redeeming love, and hang upon Thy cross."

In 1862 he married Miss Lizzie P. Lanier, a cousin of the distinguished poet, truly a crown to her husband. They began house-keeping in Pine Bluff, where they have now lived almost fifty years, worshippers of God, pillars of the Church, friends to all whom their loving hearts and generous hands can reach.

He was made steward in 1860, as soon as he came to town, and has held official relation to the Church these fifty years, co-laborers with a host of good men—many of whom have preceded him to the glory land—such as John Talbot, Soule Thompson, Dr. Noel, Dock Wilkins, and other choice spirits—as well as many who yet live. He has often been delegate to District and Annual Conference, but the pressure of his business had often been such that he persuaded himself that it was not right to attend. In this I think he sometimes made a mistake.

They have had five children. They are all grown and have families and homes of their own, except the eldest daughter, who died one year after her marriage. The children are a credit to their parents, members of the Church of their fathers, and minded to transmit to their children untarnished the good name which they have inherited.

He has conducted an insurance and real estate business for many years. He has not become wealthy, having never indulged in rash speculation; but he is independent and possesses both reputation and character for honesty and faithfulness, the value of which is beyond price.

Brother Mills has been all these years, not only useful and honored in the Church, but also among the people as citizen, as neighbor and friend, a man of transparently clean and upright life, whose integrity and kindness find universal recognition. To be as good as Rufe Mills is to reach the highest standard. He is

## CHAPTER XXVIII.

### R. H. M. MILLS.

IN 1860 Rev. David Mills, a local Methodist preacher, coming from West Tennessee, settled near Pine Bluff, Ark., where he



MR. R. H. M. MILLS.



MRS. R. H. M. MILLS.

died in 1865. His sons were all grown young men: Isaac, William A., Rufus H. M., and Dr. D. S.; and they all accompanied him. All were members of the Methodist Church, and in succeeding years all held official relation to the Church; all were good citizens, faithful and true. All have passed away except the subject of this sketch.

Rufus H. M. Mills was born in March, 1831, in Humphries



as charitable in conversation as he is upright in character. Hence everybody regards him as a personal friend. The wayward and reckless will receive his reproof without resentment and his counsel with thankfulness.

This has been illustrated in an amusing way several times by incidents growing out of his relation to politics. He is a Republican. During reconstruction times party strife often was extremely bitter. So many Republicans in office were believed to have robbed the public and wickedly oppressed any person in their power, that indiscriminate condemnation and hatred was visited by the masses upon every one affiliating with them. Yet no one ever dreamed that Rufe Mills had wronged any man, or suspected him of partaking in any scheme of fraud. He alone was never denounced by anybody. He was always so discreet that his friends never thought of him as a Republican. I once heard a man in an excited way talking about the oppressions and evil doings of the party, lashing himself into a frenzy, until he exclaimed fiercely: "They are every one thieves and scoundrels, a gang of bloody robbers. Every one of them ought to be hanged or to have his throat cut. If I had my way I would kill every one of them as I would a brood of snakes." He paused for breath after awhile. His countenance fell, he burst into tears and said, "But there is Rufe Mills, God forgive me, he is the best man that ever lived."

Brother Mills's office was a large one and a favorite resort for Methodist preachers who loved to meet one another there. I was once there when several preachers and some others were present. The talk drifted into comment on the political situation, and there was some loud political talk. Rev. C. B. Brinkley, pastor of one of the Churches, who had lived in Pine Bluff two or three years, launched out directly into a bitter denunciation of everybody who officiated with the Republican party. Brother Mills gave no sign; but I approached Brinkley, saying: "Here, hold up, brother. Do you not know that Brother Mills is a Republican?" I never saw a more astonished man. "No, he is not." "But he is," said I, and called on others to prove it. Rebuked and ashamed he rose

and left the office. It made no difference with Brother Mills. He was his friend just as before.

I was in Mills's office when the news came that Cleveland was elected in 1884. The city was wild with excitement. His boys came in from the streets, complaining that other boys would not let them join in a Cleveland parade, because their father was a Republican. "Papa, you are not a Republican, are you? Did n't you vote for Cleveland?" It was amusing and pathetic. But it was evident that his boys had never heard him say an unkind word of democracy or of any Democrat. And this reticence was not policy, it was principle. There was no unkindness in his heart, and therefore no bitterness on his tongue.

Brother Mills is aging now, is reaching the stage where the new generation neither remember Joseph, nor care to know him. His friends are gone on before. Happy reunion when Hearn, Carr, Talbot, Thompson, Knox, with the Evanses and Hawley, shall meet and greet each other. Earth will not miss them much perhaps, but the saints above will greet them gladly.



Of their children, three sons and two daughters are living. All are grown, all married, all members of the Church, all educated, all doing well.

A good life-work has been accomplished. I knew him as a boy. His head is very white now. He has never wronged any man, he has helped many. The Lord keeps him and his wife in their lonely home.

## CHAPTER XXIX.

### REV. JOHN R. SAUNDERS.

JOHN R. SAUNDERS was born in Arkadelphia, Ark., June 18, 1850. The war came on when he was eleven years of age, and he had much experience of poverty and hardship in his boyhood and youth. When he grew up he entered a printing office, worked in the *Advocate* office in Little Rock in 1866, and later in the office of the *Gazette*. Later he returned to Arkadelphia and was partner in publishing and editing the *Southern Standard* for ten or fifteen years.

John was always a religious boy, free from boyhood vices, devoted to his mother, and sure that some day he would be a preacher. He was received into the Methodist Church in Little Rock in 1867. He was licensed to preach in Arkadelphia in 1871. He remained in the local ranks ten years, preaching as opportunity occurred, and active in Sunday school work and all other duties of a layman. He was admitted on trial in the Little Rock Conference in 1882. His first appointment was to Lockesburg Circuit, which he served two years. In 1883 he was sent to Washington Circuit, which he traveled four years. Then to Center Point, then Warren, then Magnolia, then Hope in 1893, which he served four years. Afterwards he served in Pine Bluff, in Hot Springs, in Junction City and elsewhere, always filling good appointments, such as showed that he was in demand. He is now at Lewisville.

He is not a great, but is a good preacher, heard with spiritual profit. He is a better pastor. He is loved by his people and has many souls as seals to his ministry. He was married before he came into the Conference to a daughter of Rev. W. H. Bump, who in 1836 was transferred from the Erie to the Arkansas Conference. He was stationed in Little Rock in 1838, located in 1839, and died in 1847. She has been a necessary factor in his success.



where the preacher is always a welcome guest, where the wayfarer finds kind reception, and the needy is not turned empty away.

He has been, *par excellence*, a successful farmer, a success in raising corn, cotton, hay, hogs, cattle, horses, potatoes, poultry, and far better than all, a success in raising children. The man who has succeeded in this is a blessing to the Commonwealth and to the Church of God.

May these children succeed even better than their parents, and if any of them win distinction as merchants, lawyers, statesmen or preachers, may they never think it other than an honor that their father was a laborer on an Arkansas farm.

## CHAPTER XXX.

### DAVID M. GOODLETT.

DAVID M. GOODLETT, son of A. G. and Elizabeth Goodlett, was born in Tippah County, Miss., in 1840. His parents were Methodists, of Methodist ancestry. He was heir of the blessing promised the children of the righteous.

The family came to Camden, Ark., in 1845. When David was nineteen years of age he went to Hempstead County, north of the Ozan, and hired out to work on a farm. He did farm work for wages two years, and then went with all the boys to the tended field, and spent four years in the army. He then returned to resume work as a laborer on the same farm. It is evident that he not only worked but studied farming, making an apt scholar. If he did not receive a diploma, he mastered the curriculum, and became one of the most successful farmers in the State.

In 1867 he married Miss Hattie Reader. He bought the farm where he had studied farming, and, after forty-three years, he still lives there, and the fertile acres have been increasing in productiveness all the while, and a failure of crops has never been known on that plantation. Here have been born his nine children, the youngest by his second wife. He has educated six of them in Henderson College. They are all active members of the Methodist Church, and are acquiring honored places among the citizenship of the community.

Brother Goodlett has been an official member of the Methodist Church for thirty years, a very active and efficient steward, and a liberal supporter of all the institutions of the Church. He was for many years a trustee of Henderson College. He is a pillar of the Church and of the school of his community, and a foremost citizen of the county, partaker in all political and business movements of the day, dispensing large hospitality in his elegant home,



home to God, the children grown up, married and settled in homes of their own, the plantation abandoned, and the home broken up.

The aged matron, now almost deaf, lives among her children, a welcome presence everywhere, awaiting her call to reunion to those gone before. In the meantime she is a benediction to these homes, and also to the communities in which they are located. Everybody loves and reverences the saintly mother.

## CHAPTER XXXI.

### MRS. MARTHA M. WATERS.

Miss MARTHA M. GILKERSON was born in Georgia, July 8, 1833. She was of Methodist parentage. Her earliest recollection

is of the family altar, and it was in the natural order of things that she was converted when she was twelve years of age, and received into the Methodist Church in 1846.

She was married to Moses E. Waters, August 12, 1852. Then there was another Christian home and another family altar. In that home nine children were born, only six of them grew to maturity. With three of them the writer has enjoyed acquaintance: Mrs. Dr. Loving, of Pine Bluff; Mrs. Greenfield, of Little Rock, and Mr. J. H. Waters, of Camden, each of them active

and efficient in the Church and ready for every good work.

While her husband lived their house was the Methodist itinerant's home, where there was rest, worship, fellowship, and good counsel, for Brother Waters was wise of heart and liberal of hand.

They came to Arkansas in 1858, and settled at Red Bluff, on the Arkansas River, mid-way between Little Rock and Pine Bluff. Nearly sixty years have passed since then. M. E. Waters has gone



MRS. MARTHA M. WATERS.



are members of the Little Rock Conference to-day. This is not true of any other class until 1882, twenty-nine years later. Brother Scott was an able and efficient minister, but being embarrassed by a large family he was compelled to locate in 1868, but was readmitted the next year. A few years later his health failed, and he became a supernumerary, and in 1888 was placed on the supernumerated list. He now lives in Southwest California, a patriarch eighty-five years of age, under his own vine and fig-tree, awaiting the call.

(Since this writing Dr. Withers has gone to his rest.)

He had two sons who became preachers and members of the Little Rock Conference. Andrew Soule Scott, admitted on trial in 1853, a flaming evangelist, whose pathway was a constant scene of revivals. He wore himself out and died a victim to his unparing zeal, September 2, 1896.

J. W. F. Scott was admitted on trial in 1884, located after some years, and now with a large family lives in California caring for his aged father.

Soon after William M., or Dr. Scott, had effected a settlement in the new country, rallying some friends, they built a church and parsonage near his home. I suspect this was the first parsonage in the State, which was the home of the Methodist preacher, and rallying point and center of operations of Methodism in the country for many years. Dr. Scott's home was a place where the weary itinerant could always find rest and welcome. Such also were the homes of his children and childrens' children. The sons of Dr. Scott were, Robert J., Patrick, Joseph, William M., and many others.

Patrick Scott was licensed to preach and ordained deacon and elder. He was a local preacher when local preachers had a field and were greatly efficient. Such was he in a long and faithful ministry. He was in a way the head of the clan for many years, and especially a leader and advisor in religious work—Uncle Patrick to a host of relatives, and so addressed by all the neighbors.

His son, B. F. Scott, was admitted on trial in the Little Rock Conference in 1887. For twenty-three years he has been doing a

## CHAPTER XXXII.

### THE SCOTT FAMILY.

(DR. WILLIAM M., REVS. J. W., T. D., SOULE SCOTT,  
AND OTHERS.)

FOUR or five brothers bearing the name of Scott left Ireland some time before our War of Independence and came to South Carolina. In the stormy years that followed they scattered and made homes in Virginia, Alabama, and elsewhere. The Scotts of this paper are all descended from one of the brothers.

In 1833, three years before statehood, William M. Scott came to the Territory of Arkansas and made a settlement northwest of Benton, in what is now Saline County, near the old military road from Little Rock to Texas. He was familiar with the Thompsonian theory of medicine, and since physicians were few and far between, he became a voluntary prescriptionist and nurse for the sick, was sent for far and wide in time of trouble, and was universally called "Dr. Scott," though he neither had a diploma nor received pay for his services. He was merely the "good Samaritan," a kind and sensible friend in time of need—an untold benefit to the growing colony of isolated settlers. Several brothers followed him to Arkansas: Madison, Robert Jackson, James, and perhaps others. Madison was a bachelor, was a great Mason, and is said to have secured the planting of a lodge in Benton, the first in the county.

James, a brother of Dr. Scott, settled in Pike County. His son, William J. Scott, is now the senior preacher in the Little Rock Conference. He was born in 1825. He was admitted on trial in the Ouachita Conference in 1853, and into full connection in 1855. Two others of that class still live: J. E. Caldwell and H. R. Withers. They are of equal age in the ministry, but he is older than they. Three members of the class received on trial in 1853



faithful, unobtrusive work as a circuit preacher. I have never heard the slightest criticism of him or of his work in all these years.

Thomas D. Scott, son of Joseph Scott, was admitted on trial in the Little Rock Conference in 1885. He is well known as one of the best all-round men in the Conference; sound in doctrine, clear in statement, forceful in utterance, full of wisdom and strength; it is hoped that another quarter of a century may enjoy his sane, judicious ministry and wise administration. He was a member of the General Conference in 1902, and is now presiding elder on the Arkadelphia District.

Robert J. Scott, another son of Dr. Scott, left two sons, Samuel T., R. Milton, and two daughters, Mrs. Ashley, and Mrs. J. C. Rhodes. Of Rev. J. C. Rhodes and of his three cultured boys, who are all Methodist preachers, with usefulness and distinction within their reach, we have written elsewhere. The three brothers, patriarchs themselves now, live near Benton—Methodists all, their homes houses of prayer such as the Methodist preacher loves to visit, training the offspring to maintain the family record for integrity of character and devotion to the Church of their fathers. William H. married a daughter of J. M. Cline, an aged member of the Little Rock Conference, superannuated now after many years of service, and making his home with his daughter; and the brother of Sister Scott is John W. Cline, a missionary to China. He was admitted on trial in the Little Rock Conference in 1887, later graduated at Hendrix College and Vanderbilt, was professor in Hendrix, appointed missionary to China in 1897, and is now president of the Anglo Chinese College. Rev. S. C. Dean, the beloved pastor at Benton, married a daughter of Rev. W. J. Scott. I do not know another family allied to so many preachers. Let's count them.

W. J. Scott, one; Andrew Soule Scott, two; J. W. F. Scott, three; Patrick Scott, four; B. F. Scott, five; Thomas D. Scott, six; J. C. Rhodes, seven; Moffet J. Rhodes, eight; James Rhodes, nine; Robert C. Rhodes, ten; J. M. Cline, eleven; J. W. Cline, twelve; S. C. Dean, thirteen. All but three are or have been

members of the Little Rock Conference. All but three have Scott blood in their veins.

Out of the home and out of the life of prayer and faith comes as from a fountain a glorious river to water the lands. All hail the Scotts, the Turrentines, the Evanses, the Steeles, the Cannons! Let us combine them in a mighty work for Christ.



ous parts of the connection. The annual meetings were a source of quickening for the Churches in Little Rock and Benton and the country all around. When the Lord writeth up the people it will be said again and again, "This man was born there."

This, with Sardis Camp Ground, soon after established some ten miles away, was of inestimable value in conserving the pristine virtues of the fathers and founders of all that community; for a host of souls brought into the kingdom of God have scattered abroad to become preachers, lay leaders, and saintly mothers to the glory of God. The annual renewal of the fellowship among the families gathering annually from diverse neighborhoods, fostered and secured a fellowship most edifying to the social body.

The godly men and women who founded the camp-meeting have gone to their reward. May their children and children's children conserve their inheritance and transmit the holy fire to generations yet unborn, that they may praise the Lord.

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## CHAPTER XXXIII.

### SALEM CAMP-GROUND.

IN 1867, G. W. Primrose being preacher in charge of Benton Circuit, C. O. Steel at Little Rock, and Andrew Hunter, presiding elder on the Little Rock District, these brethren decided to hold a camp-meeting and establish a permanent camp-ground at Salem, some four miles northwest of Benton. Six acres of land were donated near the log cabin church that had been built some years before, and a shed 30 x 52 feet with bush extension was erected and seated, the land cleared off, and suitable preparation made within a week. The Scott boys, B. F. Zuber, J. D. Cameron, Samuel Cameron, Solomon Snow, and others engaging in the work and erecting tents to be occupied by their families and guests. From Little Rock came W. F. Fields, the Fones brothers, Woodall, and others, and tented. Some from Benton; and from the country far and wide came people with wagons and necessary equipment for a few days' encampment, so that there was a large attendance.

Dr. Hunter was in his prime; Dr. Winfield, the man of spiritual fervor and eloquence; C. O. Steel, G. W. Primrose, Patrick Scott, and others, made a rare company of preachers. The spirit of the Lord attended the Word, and a great number of souls were converted and added to the Church.

The results were so happy that they held another camp-meeting the next year, and the next, and the next, so that for forty-three years an annual camp-meeting has been held on that consecrated ground. Andrew Hunter soon settled in the neighborhood, and for many years held a sort of fatherly oversight of the meetings. The great preachers of the Conference from time to time visited these meetings. A score of young men were converted there who became preachers, some of whom are of large reputation in vari-



## CHAPTER XXXIV.

### JOHN C. HUGHES.

JOHN CHAPEL HUGHES, son of Rev. James E. Hughes and Isabel Burnett, his wife, was born in Forsyth County, Georgia, in 1847. He was educated under J. N. Vincent, of Cumming and Norcross, Georgia. He was married in 1874 to Miss Julia A. Johnston. He taught school successfully in Georgia for several years.

He came to Arkansas in 1881 and settled on Rock Creek, in Pike County. Here he continued to teach for several years, seventeen in all in the two States. Later he was Circuit Clerk of Pike County for six years, and then represented the county in the Legislature.

The first wife bore him eight children. After her death he married her widowed sister, Mrs. Belle Lockamy, by whom he has one son.

His father and one brother were active local preachers in the Methodist Church. There were twelve children of his father, none of whom ever drank whisky, and only two ever knew the taste of tobacco.

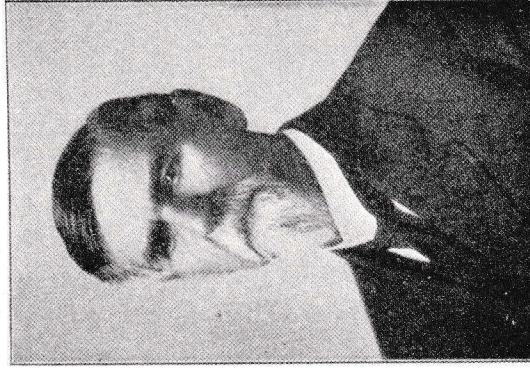
He himself has been a member of the Methodist Church from childhood and an ardent worker in the cause of temperance. He rejoices that his last act in Georgia was to vote against the saloon, and his first work in Arkansas to get whisky out of the township in which he had settled. None has been sold there since. He has been an official member of his Church from his youth, steward, Sunday school superintendent, trustee, etc. He is now taking much interest in the laymen's movement. He is always in the way of usefulness.

Two of his daughters, Miss May and Miss Ora, were educated in Henderson College and stand for the highest type of Christian character. The family now live in Murfreesboro, where they mean much to the town, to the Church, and to every public good.

## CHAPTER XXXV.

### REV. C. O. STEELE.

COLOMBUS O. STEELE was born in West Tennessee, November 10, 1838. He was received into the Methodist Church in 1855 in North Mississippi, was licensed to preach in 1857, and in the same year admitted on trial in the traveling connection by the Memphis Conference, being nineteen years of age, and immediately transferred to the Ouachita Conference and appointed to Lehi Circuit. In 1858 he was sent to Princeton Circuit, 1859 to Falcon Circuit, and in 1860 to Lapiel Circuit. These were all remarkably good appointments for a beginner and a boy, and make it evident that he was a success from the first.



REV. C. O. STEELE.

In 1861 he was stationed at Pine Bluff; in 1862 on Wachita Circuit; in 1863 he was superannuated; in 1864-5 on Magnolia Circuit. So he had been traveling for eight years before he was allowed two years on the same work. They broke a young man into the itinerant yoke in those days.

In 1866 he was stationed in Little Rock, in 1867 at Washington, which he served four years. In 1871 he was appointed presiding elder on the Washington District, which he served two



years. In 1874 he was stationed at Washington and Hope, in 1875-7 at Hope, in 1878-9 at Arkadelphia, in 1880-1 at Prescott, in 1882-3 at Hot Springs. This ended twenty-seven years of ministry in the Little Rock Conference, more than it is the privilege of the average preacher to do.

In 1884 he was transferred to the Pacific Conference and appointed to Princeton Circuit, which he served two years; then Oakland, and so on, serving circuits, stations, and districts in the Pacific Conference for sixteen years. By this time his health failed. He seemed likely to become a physical wreck, gave up his work, and returned to Arkansas, and in 1900 he was given a superannuated relation. That was reasonable after forty-three years of service. But his health improved. In 1901 he was left effective and transferred to the Little Rock Conference, served Lonoke, Nashville, McGehee, and is finishing the third year at Stephens, loved and honored.

Brother Steele has been thrice married: first to Miss Jennie Vowell, in 1859, who died in 1871; a second time to Mrs. Sallie Wolf, in 1872, who died in 1905; the third time was to Mrs. A. B. Williams, in 1908. All his five children are grown and amply able to care for themselves. Two live in Hot Springs, two in San Francisco, and C. O. Steele, Jr., in Springfield, Mo. The burdens of life are lifted, its tasks finished, save the one duty of preaching the gospel, which is his loved employ.

He is one of the best preachers of the Little Rock Conference. He preaches the doctrines of Methodism, of Christianity, of the Bible; and that with no uncertain sound. The truth of what he preaches is a conviction borne in upon him by reason and experience. He knows what he is talking about. He believes, and therefore speaks, commending himself to every man's conscience in the sight of God. There are no flowers of rhetoric, no flashes of imagination, no parade of learning, little of illustration or of story-telling, no mosaic of cullings—but the truth of God; truth majestic, searching, awe-inspiring, comforting, sustaining; truth which he has tested so that the faith of his hearers stands not in

the wisdom of men, but in the power of God. It is such preaching as it is generally supposed the people of this age will not hear; but they do hear him, and they desire that the same things may be spoken to them the next Sabbath day. May he yet preach many years!